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Bishop Spalding Memorial

The Christian Socialist

The Golden Rule Against the Rule of Go

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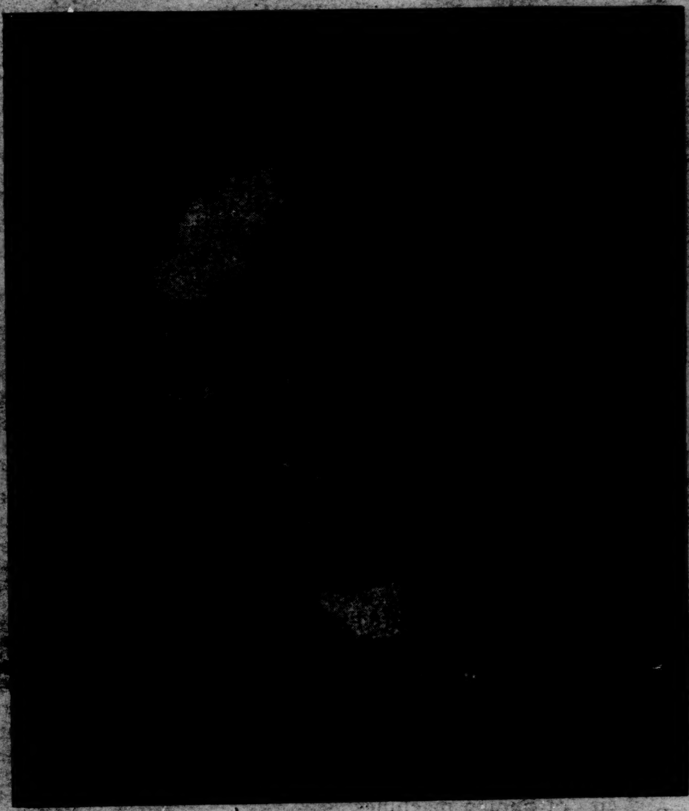
A man cannot be a Christian unless he is convinced that human rights come before pr[illegible]ts; and he cannot qualify for the Christian Ministry unless he is resolved to persuade other men to help put th[illegible] got that far a good many years ago, but my present belief that the Socialist programme is the only way to put [illegible]ts ahead of property rights came later.—Bishop Spalding, in The Social Preparation, January, 1913.

Like the cool winds from his own Rockies, Bishop Spalding was to men who dwelt on the low levels; like the peals of thunder in the high valleys were his incisive words. Who that was present during the last General Convention can forget the sight of his tall, spare figure in the pulpit of the Cathedral of St. John the Divine, when he pleaded with the Church to become the champion of the poor? It was Savonarola once more in the Duomo, challenging Florence to be righteous, or Amos at Bethel, demanding that justice be done. Men and women sat on the edge of their seats and gasped. What manner of man was this, they thought, and in a Bishop's robes!

Well might men wonder how he came to be a Bishop. In our American Church as in our American State, we frequently do not elect our strongest men to high [illegible] men." Frank Spalding was not a safe man; he was a prophet. "God," he often prayed, "keep me from becoming a respectable ecclesiastical official." He was a Socialist, and how he loved Christ and the brotherhood!—Rev. J. H. Melish.



FRANKLIN SPENCER SPALDING, Bishop of Utah
"HE BEING DEAD YET SPEAKETH"

He often struck men as being intolerant, because of the white heat of his wrath against every form of injustice, oppression or iniquity. But it soon appeared that every man got fair play with him.

He was what men call a Socialist. He was such a Socialist as believed that Jesus Christ came to set on foot a new-old social order, depending for its principles on the Fatherhood of God and the Brotherhood of Man; and he was absolutely a Christian, believing in and following Christ both in letter and spirit. If his principles led him to describe, in uncomfortable language, things everywhere tolerated or apologized for, it was because he thought it better to be right than comfortable. He had very little use for comfort himself, unless he could give it where it was really needed. He did not think men ought to [illegible] saved in their sins, especially [illegible] they were comfortable sins. And this is what made him the sort of Socialist he was. A man so strong and yet so gentle, so positive, yet so charitable, so careful of the rights of men and so careless of self, may die and yet have his work go on. Such was Franklin Spalding.
—Bishops of Fifth Province.

Bishop Spalding's Own Story of Conversion to Socialism

At first I accepted unhesitatingly the theory that society had been improved and could be further improved only through consecrated personality and that it was, therefore, the sole duty of the Church to take men, one at a time, and make them pure, unselfish and zealous in good works. I began my ministry as head Master of a Church School for boys and I taught my pupils that every one of them, if he was honest, sober and thrifty, would get on and be able to help others. Then I became parish priest in a manufacturing town, and for the first time was confronted with the actual working of the Competitive System. I was forced to realize that thousands who had as good right to the fullness of life as I had, did not have a ghost of a chance. I saw that the possession of the self respect and ambition I had thought would save them really disqualified them, because, even though a few might fight their way out of the ranks of manual workers, the system required others to take their places, who were not ambitious and therefore discontented. The statement of Jacob Riis, that the environment counts for 90 per cent—he afterwards told me to change it to 99 per cent—epitomized the conclusion to which I was forced—the truth of which is formulated in the doctrine of Economic Determinism.

But I still thought that the creation of the right environment for every human life depended on the Churches persuading the rich and mighty to be kind and generous and public spirited. A further acquaintance with the rich refuted that theory. I was forced to realize that the power to make and save money carries with it the destruction of the impulse to give it away. It only takes a minute for luxuries to become necessities, and one millionaire makes all the $100,000 men feel poor. I saw that large wages of superintendence and profits could not be made except by exploiting human labor, and that an employer could not rob a man of the product of his labor and still respect him.

The Capitalistic System I discovered, though it proposed to substitute Charity for Justice, was diabolically contrived to take the heart out of Charity, and in spite of noble exceptions, usually succeeded. So I was made to see that the old statement that the interests of Capital and Labor are economically identical is a lie. The first socialistic writing I ever read was the "Communist Manifesto." That brought truth and hope. While it proved to me that social salvation could never come through the classes, it made me see that it might come through the masses. I read all I could get hold of about the labor movement from the working class standpoint and I learned the awful fact of the "Class Struggle." But the Marxian appeal to the workers seemed to me utterly selfish and materialistic, and that feeling was intensified by a lecture of A. M. Simons. I was repelled by the sordidness of the motives he urged. "Workers of the World, Unite. All these luxuries which the well fed classes possess you produce. Become conscious of your need and your power and grab." There was—in his mind—and his comrades seemed to agree—a world to win, not a world to redeem.

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It took me a long time to get over that, and strange to say, I think it was Wm. Liebknecht's "No Compromise" which helped me most to see that back of materialistic and selfish terminology there is splendid loyalty to principle, heroic refusal to take bribes and accept half a victory, and unselfish devotion in the struggle to emancipate the working class from the system which is crushing the hope and joy of its millions, and the capitalistic class from the social order which overwhelms with its temptations to heartless selfishness.

The Christian Church exists for the sole purpose of saving the human race. So far she has failed, but I think that Socialism shows her how she may succeed. It insists that men cannot be made right until the material conditions of life are made right. Although man cannot live by bread alone, he must have bread. Therefore the Church must destroy a system of society which inevitably creates and perpetuates unequal and unfair conditions of life. These unequal and unjust conditions have been created by competition. Therefore competition must cease and cooperation take its place. Competition will not be stopped by making the victors so pitiful that they will share the spoils,—but by making the vanquished so strong that they can no longer be robbed. Therefore it is my duty to try to make the Church see that she must cease to be the almoner of the rich and become the champion of the poor. It is a definite choice. "Ye cannot serve God and Mammon."

His Challenge to the Church

CHRISTIANITY AND DEMOCRACY

Address by Bishop Spalding at the General Convention Mass Meeting for Social Service

Since my subject is Christianity and Democracy it is clear that political democracy does not cover the field. It is a mere platitude. Jesus Christ was not interested in legal rights; and one of his greatest followers, himself a lawyer, declared that the "strength of sin is the law." Not political, but industrial democracy must be my subject.

Once a member of the vestry of the church I was serving asked me to spend the evening with him. He said he wanted to put me right on the labor question. He was vice-president of one of the largest boiler shops in the world. "I am sure," he said, "you will agree to this proposition, accepted by all manufacturers as basic to any discussion. Considering the enormous capital invested in the manufacturing business, that business must be conducted so as to secure a minimum profit of 10 per cent." "No," I said, "my basic proposition is that the business must be conducted so that the life and well-being of every man, woman and child involved in the industry shall be safeguarded." In blank amazement, he said: "You are a visionary and an idealist. A business man cannot talk to you." That made me thank God that I was not a business man. He did not intend to be inhuman, though sometimes getting the 10 per cent. does mean indifference to life. In a Western coal mine, in reply to a request for a new timbering in one of the levels, the superintendent replied: **"Dagoes are cheaper than props."** Only the other day, a man who claimed to be a Christian, the son of a clergyman, and a graduate of a great American university, was complaining to me of his troubles as head of a manufacturing establishment. Times were hard, profits were small, and [illegible] must be reduced, if he was to provide adequately for his family.

"Why have not the men who work for you," I demanded of him, "as valid a right as you to have the needs of themselves and their families satisfied? You are spending now as many thousands as they are hundreds." "Those common workmen need as much as I need!" he exclaimed. "Why, I am not in the same class with the men who work for me. I and mine are as far above them as they are above the monkeys."

Laborers in the Majority

How many of the 92,000,000 of people in the United States belong to the class to which my friend referred? Under what conditions do they live? Is it their own fault that they have failed to reach the standard of culture of the delegates to this General Convention? I was speaking not long ago to a Western man of high business standing upon this matter. He said: "I cannot see why the claims of the laboring men are given so much attention. Surely, they represent a minority of the population of the United States." Here are the figures: There are in the United States 53,000,000 adults over twenty-one years of age, and of this number, 29,000,000 are males. The total number over twenty-one years of age engaged in gainful occupations is 25,000,000. Though too many adult women are working for wages, of course, the great majority of workers are men. Therefore, fully three-fourths of the male population are laboring men. **Now, I believe that all value is created by the application of labor to land.** You may not agree with me that all value is so produced, but you will not deny that much value is so produced. How much do these laborers own of the wealth of the United States?

Here is Sanials's careful estimate from the census of 1900: 0.9 per cent of the population own 70.5 of the wealth; 29 per cent of the population own 25.3 per cent of the wealth; 70.1 per cent of the population own 4.2 per cent of the wealth. These laboring men have, therefore, nothing to live on but their wages. There is not time to go through the whole list of occupations. Dr. Nearing's summary, printed in the July, 1913, "Annals of the American Academy of Political and Social Science," shows that one-tenth of the male adults north of Mason and Dixon Line and east of the Rockies receive under $325 a year; one-half receive under $500; three-fourths receive under $600; nine-tenths receive under $800.

A Challenge to the Deputies

It is probably safe to say that each one of the lay deputies to this General Convention has at least ten times as much income as the workingmen of the country. That means that your incomes average from $3,500 to $9,500 a year. How would you like to live on just one-tenth of what you spend today?

Put it this way: All good Churchmen, of course, give one-tenth of their income to the Lord. Now, how would you, lay deputies to the General Convention, like to be compelled this coming year to provide for all your necessities and all your luxuries and all your pleasures, all you spend on yourself and all you spend on your friends, all your clothing, all your books, all your recreations, on what you gave last year to the Lord?

No, I do not ask you to give another tenth, or any number of tenths. I fear that more generous offerings to the Church, as long as the Church is the agent of the rich, will do little toward solving the industrial problem. Sometimes I am almost afraid, larger sums spent on charities and organized religion may still further alienate the workers from the Church. Those greater gifts must come from the profits, the rent, the interest of the rich, and the class-conscious workers hate the system which produces, first, interest, profits and rent, and pays wages with what is left. They believe that labor produces all that God did not make, and they believe, further, that when capital owns the land and the tools, rent and interest and profits are considered first, and wages, unless the workers themselves, by means of strikes, or fear of strikes, interfere, sink to a minimum of enough to keep the human machines going, and reproduce the species of human machines.

Religion Suspected as "Gift of the Rich"

Why all this agitation for a minimum wage unless the wages of the workers are below the minimum? What is the logical conclusion for the man who accepts these premises as valid? This: that when the wage scale is worked out, it is worked out on the basis of the bare necessities of life. Now, except in cases so rare that they may be neglected, religion is not reckoned as one of life's necessities. Therefore wages do not support religion. If religion is supported, it is supported out of profits, not out of wages. It is, therefore, in the judgment of the class-conscious worker, a gift of the rich made possible because of the plundering of the workers. If the Church is endowed, it is supported by past plunderings. Therefore, self-respect requires the class-conscious worker to repudiate organized Christianity as a charity, which decent self-respect forces him to despise. It has no connection with the justice for which he longs, but which he knows he must struggle for himself.

The laboring man thinks that the capitalist pays the preacher and therefore owns him. And does not the capitalist think so, too? I shall not forget as long as I live the conversation I once had with the manager of an important industrial enterprise. "We will not sell you land nor give you land in our town for a church. We will lease you land, and we will write the lease, because **we propose to control the preaching that goes on in our town.**" "No," said an official of a great railroad system to me once, "I know that in the past you have had a pass over our system; the Interstate Commerce law makes it legal for you to have it now; but, in the future, we do not propose to give you a pass. You made **a speech to our striking workmen** of which we **did not approve.**" These men were absolutely logical, and I do not blame them at all. Indeed, I respect them for their frankness in stating to me their position. Business is business, and they had a right to what they were paying for; but please do not forget that the class-conscious workingman is equally logical in not wanting the religion which he cannot afford to pay for himself, but which is given to him by those who consider religion a useful soporific calculated to make men content with trials here by promising a happy home hereafter.

A Convention of Capitalists

My friends, we dope ourselves into false satisfaction. We come to a General Convention of capitalists—for where the lay delegates pay their own expenses, few but capitalists, and men whose pay is high because their brains are paid for by capitalists, can afford to attend a General Convention—and the Church seems to be wonderfully prosperous. We worship in a great church like this, and it makes us forget the slums just over the way. We wear our holy vestments, and we forget the millions who have only rags to wear. We debate our canons and names, and we forget the toiling workers, who are pleading for a living wage. We discuss hymns and prayers, and we forget that there are tens of thousands whose hearts are too heavy to sing and whose faith is too weak to pray.

What must the Church do? Will you let me try to tell you? Accept the truth which the industrial democracy has discovered, that labor, and not capital, is at the basis of production. Only this spring, in his address as president of American Sociologists, Dr. Albion W. Small, head of the Department of Sociology in the University of Chicago, said in effect that **Karl Marx deserves the same place in sociology that Galileo deserves in natural science, because Marx's contention that in production labor is fundamental, and not capital, is as true, even if it is as revolutionary, as the contention that the sun, and not the earth, is the center of the solar system. SURELY, THERE CAN BE NO DOUBT ON WHICH SIDE THE CHURCH OF JESUS CHRIST OUGHT TO STAND WHEN THE ISSUE IS BETWEEN DOLLARS AND MEN.**

Shall not the Church set her face against the competitive system of industry, which inevitably involves the exploitation of men, women and little children? She must surely stand for a social system in which production shall be for use and not for profit, in which the worker shall be rewarded on the basis of the service he renders, and in which every child shall have a chance, not as an act of charity, but as a God-given right, for all that makes for a full and joyous and useful life.

It is startling when we read the New Testament with an honest mind, to see how little value Jesus placed on the gifts of the rich. He told a rich young man that he was not fit to be His disciple until he got rid of his money. Do you think that He approves of His Church being permanently satisfied with a form of activity which depends very largely upon the gifts of the rich? In time of war, Red Cross nurses are a necessity, and we honor them for their heroic unselfishness, but war is not justifiable because it gives men and women a chance to be kind. While this more deadly war of competitive industry is on, we gratefully honor and thank those who aid the Church in her charitable and educational work at home and abroad, but if we have any really high ideal of the mission of the Church, we must make her, with all our strength, do her part toward abolishing the war. If she is true to her Master, she must hate a system which gives the earth not to the meek, but to the greedy; which accents the philosophy that life does consist in the abundance of possessions, which He so absolutely denied; and she must ally herself with the great movement of industrial democracy. Yes, and that movement needs what she can give, and she alone can give.

oly zeal. The enthusiasm which gives power to the industrial movement of the present is in danger of becoming an unholy zeal.

Movement Needs Religious Zeal

The philosophy of syndicalism makes this quite clear. Sorel, the philosopher of this development of the democracy, insists that every movement needs a great passion to give it motive force. If the working class are to win their rights, he contends, it is not enough that they have logic on their side; they must have an emotional fervor to set them on fire. But the great emotional substitute which he proposes is a mean, sneaking thing—"sabotage." The program of sabotage is one of craft and immoral secrecy. Stealthily ruining the machinery, cunningly weakening the building, so that it will fall and kill the strike-breaker, making the engine destroy itself, pretending to work hard but really doing as little work as possible; in a word, adopting a program which threatens to destroy every instinct of true nobility of character.

But in insisting on the necessity of emotional power, the syndicalist philosopher is right. Every movement, if it is to succeed, must have back of it and within it the power of a great passion. We who are followers of the Lord Jesus know that He lived and died to give that holy and undying enthusiasm, which is created by faith in Him, the Son of God and the Son of Man, and therefore faith in the Fatherhood of God and the Brotherhood of Man.

But, first, the Church must stand on the solid ground of economic truth. She must not be ashamed to learn the lesson God teaches her, as He always teaches men, through the foolish and weak things of the earth, that labor, not capital, is the basis of all value, that men at their worst are worth more than dollars at their best. She must not urge the rich to be kind and generous and give to laboring men more time and more money, except as a merely temporary expedient; but she must, rather, take her place on the side of the worker, giving him, from her Master, self-control and courage and hope and faith, so that he may fight his battle and win his victory, which is not his victory alone, but the victory of society; the victory of co-operation over competition, of love over selfishness. In a single word, the Church, if she is to be a real power in the twentieth century, must cease to be merely the almoner of the rich and become the champion of the poor.

DEATH OF BISHOP SPALDING

Rt. Rev. Franklin Spencer Spalding, Bishop f the Episcopal missionary district of Utah, widely known as a Socialist, was instantly killed by an automobile on Friday, September 25, in Salt Lake City, his home. The funeral took place the following Monday in the Cathedral at Denver, Colo. The service was conducted by Bishop Thomas of Wyoming, Bishop Brewster of Western Colorado, Bishop Williams of Nebraska, and Bishop Paddock of Eastern Oregon.

Bishop Spalding, who was very near-sighted, was crossing a street to mail letters when the accident happened. It was 9:30 p. m., and in the darkness the driver of the automobile, who was a 17-year-old girl, did not see him until it was too late. He received a fracture of the skull, a broken neck, and internal injuries. Death was instantaneous.

The Bishop was unmarried, but left a mother and sisters.

He was the son of a Bishop, his father being Rt. Rev. John Frankling Spalding, Bishop of Colorado. He was born in Erie, Pa., forty-nine years ago. After serving churches in Erie, Pa., Denver and Montclair, Colo., he was elected missionary Bishop of Utah, where he had been for ten years.

The House of Bishops. in extraordinary session at Minneapolis, October 7, selected as his successor the Rev. Paul Jones, archdeacon of Salt Lake City, for many years the right hand of Bishop Spalding. It was bv Bishop-elect Jones that the excerpts from Bishop Spalding's letters contained in this issue were received.

The new Bishop of Utah is also a Socialist. Undoubtedly the loyalty and love which the working-class of the United States felt toward his predecessor wherever they knew him will be his portion.

HIS FELLOW BISHOPS

The Eleven bishops of the Fifth Province of the Episcopal Church comprising dioceses in the states of Ohio, Indiana, Illinois, Michigan and Wisconsin, at a special meeting in Detroit drew up an appreciation of Bishop Spalding's character. The Bishops were Boyd Vincent, Southern Ohio; W. A. Leonard, Ohio; J. M. Francis, Indianapolis; J. H. White, Michigan City; C. P. Anderson, Chicago; E. M. Fawcett, Quincy; E. M. Osborne, Springfield; C. D. Williams, Michigan; J. N. McCormick, Western Michigan; W. W. Webb, Milwaukee, and R. H. Weller, Fond du Lac.

MEMORIAL

Their memorial is as follows. It is signed by the Bishop of Michigan as chairman.

Bishop Franklin S. Spalding, whose tragic death a few days ago in Salt Lake City has so saddened and shocked all his friends and associates, had served his church and the people in several important ways. The son of the Bishop of Colorado, educated at Princeton and the General Seminary in his scholastic beginnings, he perfected his study of man, citizenship and duty in the larger school of the West, though for some time a successful parish clergyman in Erie, Pennsylvania.

When he returned to Colorado from the General Theological Seminary, he first gave himself to the difficult problems which were oppressing his father in that diocese, often doing things hard and engrossing, not so much because they specially appealed to him, but because they were there to be done, and no one else seemed to be available to face them. Thus he became head master of Jarvis Hall, a school for boys, where he made a man's impression, as well as a big brother's, on many boys who greatly needed the kind of care he gave them.

He served meanwhile in Parishes and Missions where there was very little, or difficult support, and never seemed to have given one thought to his own comfort, advancement or convenience.

He was still a very young man when he had made a distinct impression in both church and world. Whether one agreed with him perfectly or not, one believed perforce in his absolute sincerity, courage, unselfishness and devotion to principle.

His capacity for work was enormous, and his adaptability very remarkable. He often struck men as being intolerant, because of the white heat of his wrath against every form of injustice, oppression or iniquity. But it soon appeared that every man got fair play with him.

Going to Utah he immediately took such a grasp on the MORMON problem as made him, to illustrate the trait above cited, at once the worst foe of Mormonism and the best friend of the Mormons. He was, in other words, as keen to see good as evil, and was ready to learn from the lowly as well as the highly placed.

He was what men call a Socialist, if that is now possible to define. It was, however, perfectly possible to define him. He was such a Socialist as believed that Jesus Christ came to set on foot a new-old social order, depending for its principles on the FATHERHOOD of God and the Brotherhood of Man, and he was absolutely a Christian, believing in and following Christ both in letter and spirit. If his principles led him to describe in uncomfortable language, things everywhere tolerated or apologized for, it was because he thought it was better to be right than comfortable. He had very little use for comfort himself, unless he could give it where it was really needed. He did not think men ought to be saved in their sins, especially if they were comfortable sins and this is what made him the sort of Socialist he was.

He was full of enthusiasm and he inspired it. Men gave at his word both money and themselves. What he believed he was willing to stand up to, and this won him hearers and helpers.

Men much older than he, and older as Bishop, find themselves wondering who there is to take his place. And men who were dubious about his beginnings join in acclaiming his life. We can think of few men whose influence is so likely to live, and few whom the coming years are so likely to justify. A man so strong and yet so gentle, so positive yet so charitable, so careful of the rights of men and so careless of self, may die and yet have his work go on. Such a man was Franklin Spalding.

CHARLES D. WILLIAMS, Bishop of Michigan.

IMPRESSIONS OF BISHOP SPALDING

By Irwin Tucker

One afternoon in a class room of the old ivy-bowered Seminary in Chelsea Square, New York, the Professor of Ethics led in and introduced to a crowded roomful of students an immensely tall, square-shouldered, muscular looking man, as the Bishop of Utah. What impressed us all first was the great squareness of his jaw; the next, the comradely gentleness of his manner.

Bishop Spalding had graduated from the Seminary nearly twenty years before and his first words were an expression of his joyful surprise, in finding so many of the students of this generation studying Socialism. In his own day, the Seminary was hermetically sealed against any introduction of modern intelligence.

"Read Karl Marx." was his first, and also his parting injunction. He told us we were going out into a world torn with strife, in which we would lose our bearings unless we had some clue to guide us. He narrated his experiences with employers and capitalists, which had gradually forced him into the certainty that nothing except the growing intelligence of the working-class could solve the problem of the sorrows of the world. "Read Karl Marx; there you will find the solution!" he repeated again and again. And in parting he shook hands with us all, again expressing his delight at finding so many students pondering the question of Socialism.

Next I saw him at the occasion when his life-work reached its climax—the General Convention of 1913. His figure dominated it, from the Cathedral pulpit of St. John's. Never will any one who was present in that vast gathering forget the intensity of the scene; the huge Cathedral, its granite arches soaring up two hundred feet, its columns of solid stone ten feet thick at the base surrounding its exquisite altar of white marble; the priceless tapestries on the walls; the Chapels of the Tongues dimly visible behind the reredos; the crowd of people filling every available foot of space—Bishops, clergy, choristers, laymen and laywomen, strangers, children; and in the high oaken pulpit, the square-shouldered giant from Utah, thundering with the voice of God's prophets the wrath of God against a hypocrite church.

The crowd was held by the electric tingle of the moment; one could hear mutterings, gaspings; one could see a white-bearded Bishop occasionally shake his head; but the sentiment of the gathering was dominated and controlled, by the Truth which the prophet in a Bishop's robes was hurling forth.

Immediately after that the Church Socialist League began its soap-box propaganda outside the Synod Hall. But Bishop Spalding never would mount the soap-box; nor did we press him, for he had done his work and done it well. He was almost always in the crowd; listening intently to what humbler speakers had to say. He repeated, with characteristic modesty, that he had come to learn from us.

He consented to address my Forum at St. Mark's church in the Bouwerie one Sunday night. The crowd was the usual one, made up of Jews from the East Side, in the densest midst of which St. Mark's church stands; Socialists from further north; stray visitors and delegates to the convention. The crowd and the Bishop took to each other from the start, questioning and replying, applauding and laughing together in rare good humor. The Bishop's gigantic form towered up good-naturedly above the crowd, as his long arms swung around, or clasped behind his head, or shot out to grasp the offered hand of some ragged East Sider; and his replies to their questions, always carefully worded, but invariably sharply to the point, cracked back like the crack of a whip.

Some nights later I saw him at the alumni banquet of the General Theological Seminary. The usual kind of "alma mater" speeches had been made, and the usual anecdotes told, by the former speakers. But Bishop Spalding lit into his alma mater with unmerciful savagery. For him, the Seminary had been almost a suppressor of the facts. He had spent three years in its walls; and had learned, he said, almost nothing of the facts of life and absolutely nothing of the way to meet them. He demanded a chair of sociology; and the demand was met with a wild yell of applause by the alumni. The demand has since been turned down by the Board of Trustees.

There was nothing indirect about Bishop Spalding. Nobody can gather an East Side crowd to his bosom as he did the one at St. Mark's, if there is any shred of equivocation or hypocrisy about his pretensions. Nobody could shake a whole Communion to its foundations as he has done the Episcopal church, if there were any discrepancy between his professions and his belief. He was no book Socialist, but one who had thrashed the matter out in the light of his own experience.

Socialism and Christianity

Complementary, not Contradictory

By Bishop Spalding.

(Published in The Christian Socialist, Nov. 9, 1911.)

I wish to insist with all my power that the two words "Christian Socialist" are not contradictory, but supplementary, and that, therefore, Socialists who declare that Christians must be mere sentimentalists, and Christians who assert that Socialists are of necessity ungodly, are both mistaken.

Marx knew nothing of modern psychology, and therefore he failed to consider the complex nature of the individual. Sabatier, and James, Coe and Starbuck, have studied human nature as honest and unbiased scientists, and they have discovered that "normal man is a religious animal," and that to satisfy his feelings of religious unrest he must make some connection with the higher powers; and that in the strength which comes from that connection with the higher powers, men can and do live and die for noble and righteous causes. The Christian man who reads the pages of Spargo's history of the life of Marx, feels that he has the advantage of the hero of that biography, because he knows the name of the Truth which illuminated Marx's mind, of the Power which gave him moral courage, and of the Love which made him faithful unto death.

The Christian faith in the Fatherhood of God, and the Brotherhood of Man, demonstrated to the Christian by the life and works and death of Jesus Christ, compels him to live and fight and die for the right of every man, woman and child to the fulness of life.

It was inevitable that his environment should have made Marx confuse religion with the Church, and identify the Church with the State Ecclesiastical establishment, which existed in the Europe of his day. It is ignorance or wilful blindness which makes any Socialist today take the view of his master. Wisely does Robert Hunter compare the early Church with the later "International." "It preached a Gospel which in its essence meant liberty, equality and fraternity."

Church Never Wholly False

In spite of corruption, that institution has never been altogether faithless to the principles of its organizers—"If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." (1st John 4:20.) Today the Church is certainly on the way back to her real first principles.

Christian truth and Christian love were not altogether dead even in the darkest ages. Dr. Nash, in his most suggestive book, "The Genesis of the Social Conscience," shows that it was the monastic system which pushed human value to the downmost man, and "Mother Church" by her charity has always testified to the worth of the most degraded. In America today the Socialist cannot afford to ignore the Christian Church. **It is conceited bigotry for him to fail to take from the Christian Church the interpretation and the purification, yes, and the organization of the religion which he really has, in the power of which alone he struggles and hopes.** Why should Socialists and especially workingmen, who are Socialists, and who believe so strongly in organization, be religious "scabs"?

The Socialist, who wishes to utilize all possible power to keep his ideals true and hasten their realization, must not neglect the personal and social value of the Christian religion, and we believe that we have shown that that faith is not in conflict with the Socialistic theory, which he rightly believes must not be weakened or diluted.

Anti-Socialist Christians Inconsistent

This brings us to consider the protest of the party of the second part; that is, the Christian who repudiates Socialism as utterly inconsistent with his most holy religion. It is especially important that church men who believe that Socialism is true and therefore should be accepted by all truth seekers, should be at special pains, when they can get a kindly hearing, not only to defend Socialism from the false charges which ignorance heaps upon it, but also to try to present it as fairly and attractively as possible.

In our defense of Socialism, we may therefore confine ourselves to (1) the "Materialistic Conception of History" and (2) the "Class Struggle."

There was a time when panic-stricken Christian apologists denounced evolution as godless and materialistic. That time has passed, and now all thoughtful defenders of the Christian faith write their apologetics in the light of evolution.

Just as certainly as the Church gained a flood of light upon the character of God and the nature of man when she accepted the evolutionary theory of Charles Darwin, so surely will she receive new guidance in her task of saving the bodies and souls of men, when she takes the trouble to understand and then accepts Karl Marx's "Materialistic Conception of History." Even as evolution, by showing men how God created the world and how He sustains it, enabled them to co-operate with Him and made modern science and all its inventions possible, so will the "Materialistic Conception of History" show men how God directs the course of human affairs and enables them to work with Him so that they may lift life out of poverty and woe into plenty and joy. The acceptance of that theory will save us from our futile individualism. It will force us to see the importance of environment. Science has learned this lesson. **The expert does not exhort the city fathers to attempt to develop the physical resisting power of every man, woman and child in the town so that they will be invincible to the infection of typhoid fever, but he insists on pure water.**

If the Church is to hasten the coming of the Kingdom of her Master, she must learn the same lesson. Surely little is accomplished by preaching humility and self-sacrifice to society women, so long as the whole artificial social life they share remains the same. What progress is to be expected from expounding the Gospel of Him who declared that it is more blessed to give than to receive, to congregations of business men, who are compelled by the competitive system to measure success altogether by the amount they can get? What possible use is there in telling the wage slave of today that virtue and industry and temperance will surely bring their financial reward, when he knows, if he thinks at all, that his wages are determined by the supply and demand of laborers, and have, except in rare cases, no relation to the value he creates or the spirit in which he does his work? **The industrial problem will not be solved by urging employers to be kind to their workmen.** If they are superintendents employed by trusts they hold their jobs only because they can make industry pay profits, interest, rent and insurance, and to this end low wages are absolutely necessary. If they are independent producers, still permitted to exist by great corporations, who wish to avoid prosecution under anti-monopoly laws, they know that increased wages mean bankruptcy.

The Class Struggle

This brings us to a discussion of the real meaning of "The Class Struggle." This phrase causes quite as much perplexity to Christian people as the phrase we have just considered.

There is not the slightest doubt that Socialism preaches the class struggle. The "Manifesto" states the fact with brutal frankness. "The Communists (Socialists) disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling class tremble at a communistic revolution. The proletarians have nothing to lose but their chains. They have a world to win. Workingmen of all countries, unite!" Clearly it is important to decide: "Do these classes actually exist?" And to ask that question is to answer it. Every man whose eyes are open to the conditions of life even in this land of alleged free opportunity must agree with Edmund Kelly's deliberate judgment. **"These conditions furnish a few luxurious and often licentious homes for the propertied class, and a few comfortable and moral homes for the aristocracy of the working class, but leave a vast number of our families so nearly upon the edge of poverty as to drive their daughters to prostitution and their sons to crime."** (Twentieth Century Socialism, p. 42.) Now, if this be true, is it not more honest to m[illegible] the whole exploited class see the injustice to which they are subjected so clearly that they may become conscious of their class need and their class rights and their class power, than it is to dope the stupid with charity and bribe the ambitious with patronage?

If it was right and Christian for our patriotic forefathers to stir up class feeling on the economic issue of "taxation without representation" and bring on a bloody war with the mother country; if it was right and Christian for those who did not believe in chattel slavery to create class feeling and precipitate an awful civil war between the free states and the slave states, who shall say that it is not right and Christian for the Socialist to stir up class feeling and bring on the social and economic revolution, which alone can give life and liberty to the millions to whom now citizenship has no meaning and life confers no blessing?

These are not perfect analogies for the revolution, which is to transform the present political state of competing classes into the coming industrial democracy cannot be a bloody revolution. It can come to stay only by coming through peaceful and rational, though none the less as compared to present standards, radical and revolutionary action.

We recognize the value of the trades union movement. It is teaching some workmen the hopelessness of securing their rights by acting as industrialists and compelling them to use their power as citizens; but it must not be forgotten that in the United States "organized labor includes at most but 2,000,000, whereas the working population is over 20,000,000." (Twentieth Century Socialism, p. 156.) Let us render thanks for works of charity and mercy, for hospitals, and almshouses and settlements and aid them generously, because they are the Red Cross brigade in the awful industrial war involved in the competitive system. Let the churches continue to preach to the strong and rich the gospel of sympathy for the weak and poor, for such preaching will hasten the time when the sympathy will take an effective and not a futile direction, but let no Christian preacher ever dare to say that competition is necessary to progress, for that advice is contrary to the mind of his Master, who said, "Blessed are the meek, for they shall inherit the earth."

WHY NOT THE SOCIAL REVOLUTION, FELLOW CHRISTIANS? WE, WHO WORK FOR IT, AND PRAY FOR IT, AND MOST OF ALL TRY TO INSPIRE THE WORKERS WHOSE RIGHTS REQUIRE IT, TO STRUGGLE FOR IT, ARE ONLY DEMANDING OF THE BODY CORPORATE WHAT ST. PAUL IN THE NAME OF CHRIST REQUIRED OF THE INDIVIDUAL, THAT IT BECOME A "NEW CREATION."

Parable of the Sower

Take the Parable of the Sower. Surely, the whole point is that everything depends on the soil, the environment. The Salvation Army gives a man some bread and butter before it tries to bring him to Jesus. You can't preach temperance with much success if the workingman must pass ten saloons to the block on his way home and have his pay check cashed in one of them. Said an English clergyman to me one summer: "We have a splendid chance in the schools with the boys and girls. At twelve and thirteen our boys are pure and manly and the girls sweet and womanly, and then they are turned into this hell of London life. Impurity is sapping the life of the English people. The girls fall into sin, the boys become foul in mind and diseased in body. God provided a way of escape in marriage. But they cannot marry. Wages are too low, house rents are too high. This is why the majority of the clergymen I know are Socialists."

There are many Christian ministers who claim to be Christian Socialists because they do not limit their duties to preaching on Sunday and during the week developing the social and religious activities of their own congregations; but take an active part in the reform movements of the city and the state. These men have no right to the name "Socialist," nor do I think that the adjective Christian in front of it can make its meaning indefinite enough to include them. **Individualism can never be enlightened enough, can never even be Christian enough, to make it socialism.**

RESOLUTIONS

By Salt Lake City Socialists

"We, the members of the West Side Socialist branch, of Salt Lake City, appreciate the services which Bishop Spalding has rendered to us and to mankind as a social factor for good by teaching the principles of equality and justice, and by raising his voice on various occasions in opposition to the international crime of militarism. He was a fearless defender of right and boldly declared his opposition to, and the condemnation of, the vicious system of capitalism under which we are living.

"We appreciate the strength and support that he has been to us in propagating the principles of Socialism."

ROMAN CATHOLIC BISHOP'S PRAISE

The Roman Catholic Bishop of Utah, Bishop Scanlan, said:

"The death of Bishop Spalding is not only a great loss to the Church, but a loss to the community at large. He was dominated in his relations with men of other religious sects by the most beautiful spirit of true Christian gentleness and noble firmness; attending strictly to the affairs of his own Church and never conducting a personal antagonism against other churches. His was a broad and beautiful charity, a charity that encompassed all things, a charity of thought as well as of action. His life was devoted to intelligent and true service to his fellow man and to his Church."

Resolutions of Condolence Adopted by Local Racine, Wis., on Oct. 8

"Whereas, We, the Socialists of Racine, Wis., recognize with great appreciation the fearless spirit and Christ-mindedness of our departed comrade, the late Frank Spalding, bishop of the state of Utah, and,

"Whereas, In the passing of Bishop Spalding the Episcopal Church has not only lost one of its foremost leaders but the Socialist cause has lost one of the few men in the pulpit who clearly saw that the spirit and principles of Christianity and the spirit and principles of Socialism were identical; and,

"Whereas, In the death of Comrade Spalding the Socialist cause has lost a great friend and advocate, be it

"Resolved, That we, the Socialists of Racine, do hereby extend to the Episcopal Church of Utah an expression of our profound regret and sympathy."

Sparks from a Bishop's Pen

By Bishop Spalding

CAPITALIST EXPLOITATION

It takes no argument to show that the possession of land and tools has put the worker completely at the mercy of the capitalist and wages must constantly tend to the cost of mere subsistence. As long as the capitalist was a real worker and organizer, the unfairness, the dishonesty did not seem so brutal. In 1888, Sidney Webb, in one of the Fabian Essays, showed that over 40 per cent of the world's industry was then managed by joint stock companies. By this method of business the profits and the interest and the rent and insurance—that is, the majority of the surplus value—goes to owners of stocks and bonds, who do no work whatever and probably know nothing about the work. It is only fair, for example, to suppose that the good women in New England who own stock in Southern cotton mills do not know that their dividends are large only because little children ten years old are making the cloth. If in 1888, 40 per cent of the world's work was done by joint stock methods, probably 60 per cent is so organized today, and therefore the unfairness is more and more apparent.

Mr. Carnegie never knew anything about the steel business. He was a secretary, a telegraph operator, a business adventurer. I do not know of anything which better illustrates the unfairness of the present distribution of wealth than some unconscious testimony of Mr. Carnegie. At the opening of the Carnegie Institute in Pittsburgh, Mr. Carnegie's remarks were to this effect: **"I have difficulty in grasping the meaning of this occasion. You call this the Carnegie Institute, but I did not draw the plans or cut the stones or drive a nail. I did not paint the pictures or collect the curiosities in the museum. All I did was to sign my name to a strip of paper."**

The person who heard the speech quoted it to me as a most unusual example of humility, but to my mind it is more than that. It is a criticism of the present competitive system. Art, literature, architecture, education, science, all depend for their expression on a man who knows very little, if anything, about any of them, and yet who is given credit for them all; and the public's having them depends upon the whim of the millionaire, who has just as much right not to sign the strip of paper as to sign it. And, though it is not in the place in my argument I intended to put it, it also answers the objection so frequently urged against Socialism, that competition is necessary to progress and that co-operation means stagnation. F. D. Maurice said: "They say competition is necessary to growth. I may not be able to tell why, but I know that statement is a lie." But if Mr. Carnegie, with the millions he has exploited from labor and from the country at large through a protective tariff and from the national treasury in paying for armor plate, much of which has failed to come up to the specifications, can command the skill of artisans and the genius of writer, musician and artist, the chance for each one to express himself and the reward of the gratitude of the whole people in the co-operative commonwealth will surely be a far greater stimulus.

Sam Jones, in pleading for Prohibition, and that means, in one direction, getting the evironments right, used this illustration: "A rabbit was once making a gallant race from a dog. 'Go it, little rabbit,' cried the spectators, 'you have our best wishes for your escape. Good for you! You are doing well.' But the rabbit cried out, 'I thank you for your kind encouragement, but for God's sake shoot the dog!'"

Yes, Socialism and its philosophy of history and of social influence has a lesson to teach the Church which is confining itself to its futile individualistic piety. If the world of men and women and little children is to be saved, the conditions in which they live and work must be changed. We talk about the "Gospel of Work." If work were service for others then it would be a gospel, but if the motive for work is greedy accumulation, success over rivals, the big share of the spoil, work is not a gospel, but a curse to character.

But Christianity also has its message to the Socialist, for he needs to be saved from his materialism. He needs to be shown that this is God's world, that "He made grass to grow on the mountains and green herb for the service of men," and that "in Him we live and move and have our being." We need to revive the doctrine of predestination, which means that the forces outside a man's life control his life in large degree, but also, and the Socialist forgets this, that those forces are from God.

Conflicting Interests

The Christian critic is likely to urge against Socialism that it is brutally selfish. Its appeal to the workingman is ever, "Get class-conscious," and that means, "forget every other class but your own, and do not forget your own wrongs and your own rights for an instant." "The Communist Manifesto" has in it no suspicion of altruism. It breathes nothing but hatred for any class or any individual in any class but the working class. But here, again, I believe the Church has truth to learn from this fierce, wild cry for justice. The statements so often repeated from the pulpit that capitalist and laborer should love each other, for really their interests are the same, that each needs the other and should help the other, are not true. **The interests of labor and capital are not the same.**

Under the present system the workman does not receive the value he creates, but just as little of it as possible to keep himself alive. Indeed, if a substitute can readily be found, capital will let him die. A protest was made some time ago against the poor timbering in a Colorado coal mine. "What do I care?" said the boss; "Dagos are cheaper than props." And the Church cannot be satisfied with preaching to the capitalist: "Be good and kind and generous." The Declaration of Independence committed the nation to something more democratic than a benevolent feudalism and nothing must lower our standard from the Socialist ideal that every man shall have the value he creates and not depend for the return of his labor upon the whim of his employer.

But here, again, Socialism needs help from Christianity. To one who is at all familiar with Socialist literature, the Socialist Platform of 1908 is most unusual and startling. Reference is made and help is asked from others than workers. "The Socialist party," it says, "appeals for the support of all workers in the United States and **of all citizens who sympathize with the great and just cause of labor."**

You and I, my brothers, must accept that invitation, for we believe in the ethics of Christ and in His revelation of God the Father as the God of Righteousness and Justice and Truth, a belief which Marx, and Engels, and Liebknecht, did not have and could not have.

Economics Behind Religious History

We preachers have become so accustomed to emphasizing the influence of great men that we overlook, possibly we scorn, the humble influences which in part at least produced our great men, and after they were produced, made it possible for them to exert an effective influence. To illustrate: Abraham would never have migrated westward had there been plenty of feed for his stock in Ur of the Chaldees. Jacob went down to Egypt in search of food. The movement of the children of Israel out of Egypt was an economic movement. All the great wars of history which have affected the social development of man grew out of material reasons. The voyage of Columbus, the Reformation, the British Revolution and Restoration, the fight for American independence, when one goes to the bottom, have behind them questions of trade, and that means bread and butter.

Bread and butter are behind even the great spiritual movements of history because they are impossible except where there is a comparative abundance.

Says Dr. George Adam Smith, on Joel: "On the whole, then, the witness of history is uniform. Poverty and persecutions, famine, nakedness, peril and sword, put a keenness in the spirit of religion, while luxury rots its very fiber; but a stable basis of prosperity is indispensable to every social and religious reform, and God's Spirit finds fullest course in communities of a certain degree of civilization and of freedom from sordidness."

Now, if this be true, it is impossible that the human family will long abide a method of distribution which does not furnish a satisfactory environment for the majority of those born into the world, especially when it is in their power to correct it. It would be race suicide to perpetuate the competitive system indefinitely, and race suicide is against human nature and its undying struggle for more abundant life.

Answering Fears Lest Socialism Be Unworkable

We elect a president in a way the writers of our constitution did not provide for, but anything was better than George III—and they did their best with the knowledge of political theory which they possessed.

Wherever the state has tried Socialism it has not failed, at least as far as the common people are concerned. In the political end of the Post Office Department there may have at times been rottenness, but on the whole the honesty and efficiency of the employes is unexceptional. City rings and political boards of education may put up jobs for spoil, but can you find on earth a more devoted, higher principled group than our public school teachers of today, and **the Post Office and Public Schools are our nearest approach to Socialism,** next to the free public roads.

Where the Socialists get their sublime faith in the worth of man, just common, ordinary, everyday man, without getting it from Christ, is beyond my understanding. Without their knowing it, He must have given it to them, and it is for the Christian minister to say, "Whom therefore ye ignorantly worship Him declare I unto you." For if we believe "that about His divinity He wrapped our humanity," we must believe in the worth of that humanity. If we believe in the great Elder Brother, we cannot doubt the worth of all His brothers. And if we are Christians, we must believe that right is stronger than wrong and that God's grace is sufficient to prevent the failure of any effort to give the fullness of life to all His children.

FRANK SPALDING, CHAMPION OF GOD'S DISINHERITED POOR

By Rev. J. Howard Melish, Secretary Episcopal Commission on Social Service

Bishop Spalding was a member of the first Joint Commission on Social Service of the Episcopal Church in 1910, and continued to serve till his death. It was indeed fortunate for the Church that it had in that body a man of his illumined radicalism and constructive temper. His first contribution was to point out that the church had assumed, in what it had said on the relation between capital and labor, the permanence of the wage system; and that, if it is not to go over to Socialism, neither should the church be committed to capitalism, but be free. All the utterances of the Social Service Commission since then have witnessed to that contention of the bishop. He also was insistent upon a democratic financing of the social work of the church. He held that dependence upon the gifts of a few rich people would necessarily hush its voice when it ought to speak out.

Although a Marxian Socialist and uncompromising in his personal utterances, Bishop Spalding believed in social team work. He was no dogmatist, socially or ecclesiastically; he believed, but he tolerated the belief of other men. He recognized that official bodies can go no faster than the people they represent; that too rapid progress puts them so far in advance that they cease to lead. Therefore, he gladly worked with conservatives, and never forgot that he was set in a society which could be socially redeemed only by its men and women of social vision. He was always the pioneer, but the pioneer who labored to open a way for other men. He was the leader of an organized body of men, not a free lance.

Frank Spalding was a bishop who knew [illegible] industrial society at first hand rather than from books. He was not a worker, being the son of a bishop and a college man, but he mingled with the workers. Was a strike leader to address a mass meeting of discontented workmen, the bishop was there in their midst both to learn and to show his sympathy. The speakers might damn all clergymen and denounce the church; but he was a bishop who knew that there was some truth in what they said, and that the church was responsible in part at least for their hatred of her. It was this first-hand knowledge of working men that led him to say, "I am by no means certain that the wage earner will thank me for trying to plead his cause." Nevertheless he did plead the cause of the wage earner; at what price, the wage earner will probably never know or appreciate. The congregation which heard him at the General Convention was not composed of working men and women, but were, as he frankly told them, people who lived on profits, rent and interest. Many of them, who were delighted with him personally and were interested in his missionary endeavor, turned against him, and refused to give a cent to his work.

Above all, Frank Spalding was a champion of God's poor. To the poor, the men who labored and the women and children who toiled, he held that God had given the earth; the inheritance was theirs, but others, the strong and the clever, had kept them from it; and the church loved to have it so. He pleaded, therefore, for the church to accept the truth of Marx, that labor and not capital is the basis of production, and so to choose between dollars and men. In his soul he believed that such was the will and purpose of the Eternal, and in the future would triumph. It was his faith in a spiritual order that colored his preaching of a new economic order based upon a just system of production and distribution of wealth. After all, he was not an economist, but a seer; not a philosopher, but a prophet. He believed in God manifested in Christ Jesus, and lived to make clear and compelling the divine will and purpose for the world.

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* * *

WHICH WILL YOU HAVE—WAR OR SOCIALISM?

Like refreshing showers are the many encouraging letters on the great propaganda value of the **Christian Socialist** coming to our office every day. The distressing fact is that these telling messages of social salvation reach only a small proportion of the Christian people so ready to receive the world's greatest truth.

We know that every true Christian is opposed to war, injustice, poverty with all their bitter fruits of suffering, sin and sorrow!

We believe that every real Christian will accept Socialism as soon as he is fully convinced that Socialism is the sure, speedy and the only way to practically apply his Christian principles of love and brotherhood—to bring in God's kingdom on earth for which He is praying daily.

There is no better way to convince him of this vital truth than to get him to read the Christian Socialist regularly. There is no greater work, therefore, than to put this paper into the hands of every Christian minister and layman. At our present low subscription price of 25 cents per year, or 10 cents for five months' trial subscription, we ought to get a million readers for the **Christian Socialist** and get them soon!

Are not nations now spending millions, yea, billions of dollars in destroying each other and all the priceless treasures of their civilization? Are we not wasting millions more of God's gifts through destructive competition—the primal cause of war, poverty and crime?

If Socialism will really and forever end crime, poverty and war, and, instead, will give the world universal and permanent happiness, prosperity, and peace, as every Socialist believes, in Heaven's name, why do we not wake up and do our utmost to scatter the **Christian Socialist** everywhere?

How many people can **YOU** reach with this message?

When will you do it?—H. P. M.

AS LONG AS THE WAR LASTS

The War Number of The **Christian Socialist** will be needed to show all Christian people who are praying for the end of wars how that must be achieved. "Peace, perfect peace" can never come until the cause of war is abolished. A bundle distributed at a church door will help to answer prayer and make converts for the Co-operative Commonwealth. Copies sent to any address, $1 a hundred, $4.50 for 500, $8 a thousand. Order of The **Christian Socialist**, 5457 Drexel Avenue, Chicago, Ill.

Because of the space devoted to Bishop Spalding in this issue, the symposium of American bishops on the causes of the war is postponed until a later number.

The Task Heroic

A mighty man of God, a flaming oracle of the truth which alone can make man free, a strong champion of the right of the working people to own and enjoy the whole earth has fallen suddenly from our sight; but a stream of living water flows out of his tomb. "HE, BEING DEAD, YET SPEAKETH," and the burning words of vital force which dropped from his living lips —like radium from the sun—and crystalized into nuggets of imperishable truth shall illumine, inspire, heal and strengthen millions of men, and women who never saw his face or heard his voice. His brave, wise words can never die; SHALL WE LET THEM LIE NEGLECTED LIKE MUMMIED WHEAT FOR AGES UNFRUITFUL? OR SHALL WE SOW THE FRESH, LIVE GRAIN UPON EVERY HUMAN MIND AND HEART IN OUR GREAT COUNTRY NOW?

Bishop Spalding lived his noble life, did his self-sacrificing work and spoke the message of Marxian Socialism by conversation, by letter, in sermon, on platform, through stirring articles and in the face of capitalists, priests and bishops, in business offices, vestry and convention. While he lived he did his best tirelessly and fearlessly. Now—to get the full measure of good from his words and works—WE MUST SCATTER HIS CLEAR, CONVINCING, THRILLING MESSAGE THROUGH THE LAND.

I. OUR FIRST GREAT TASK IS TO BUILD A MONUMENT TO BISHOP SPALDING IN MULTITUDES OF HUMAN HEARTS BY SENDING THIS ISSUE OF THE CHRISTIAN SOCIALIST BY MAIL TO EVERY MINISTER AND PRIEST OF EVERY CHURCH IN AMERICA. Let them hear the mighty words of this Prince of Israel, this brave Socialist Bishop, calling them to "CEASE BEING ALMONERS OF THE RICH AND BECOME CHAMPIONS OF THE POOR" BY PREACHING A PROLETARIAN CLASS-CONSCIOUS REVOLUTION. This will require more than $1,000.00 for paper, printing, writing wrappers and postage—net cost, but WE CAN RAISE IT, if those who read this call will do their duty. Using the latest year books of the churches, we will send these papers out, as the money comes in, beginning with the ministers of Bishop Spalding's own church, the Protestant Episcopal.

Who will give $100.00, $50.00, $25.00, $10.00, $5.00, $2.00, $1.00, or even less if you cannot really afford more, to send a copy of this great number to the PREACHERS WHO OUGHT TO BE SPEAKING AS HE DID, and WHO WILL DO SO WHEN THEY SEE THE VISION HE SAW? Begin at once and swell the Bishop Spalding Memorial Fund. Here is A TASK HEROIC, something worth striving for, TO SEND THE CLEAR MESSAGE OF MARXIAN SOCIALISM IN THE AUTHORITATIVE WORDS OF A SAINTED BISHOP STRAIGHT INTO THE SOULS OF AWAKENING MINISTERS. They will heed it, if they hear it, multitudes of them. Will YOU do YOUR part to MAKE them hear it, NOW?

II. OUR SECOND GREAT TASK is to reach the lay members of the Protestant Episcopal churches, the Methodist churches, and others, at their church doors, coming out, with copies of this magnificent Bishop Spalding Memorial Number. This the comrades will need to do in their own home towns and country districts by ordering bundles and SEEING THAT THEY ARE DISTRIBUTED AT THE CHURCH DOORS OR AT THE HOMES OF THE CHURCH MEMBERS. Will you see to your community? COMRADES, LET NO CHURCH MEMBER OR PREACHER ESCAPE! HERE IS THE GREATEST OPPORTUNITY YOU EVER HAD. Let us see what you will do with it.

The Spalding Memorial Number will be reduced to eight pages of cut gems by the elimination of all matter not dealing directly with Bishop Spalding's Socialist message, and will sell in bundles of ten or more for one cent per copy, 500 copies for $4.50, and 1,000 copies for $8.00. Now "LET EVERY ONE DO HIS DUTY."

AMONG HIS OWN PEOPLE

By M. E. King, Editor of The Inter-Mountain Worker, Salt Lake City

Several years ago when the New York Tribune was called upon to name the fifty most eminent and useful citizens of the United States it unhesitatingly placed the name of Franklin Spencer Spalding well up toward the head of the list. At the last general convention of the Episcopal church in Westminister Abbey, London, Bishop Spalding was selected as one of the chief speakers at this world gathering. His theme was "The Church and Socialism." At the last gathering of the Episcopalians in America he was chosen as one of the principal speakers, and the scathing rebuke he administered to the representatives of capitalism in the pulpit was one in spirit and courage with the driving of the money changers from the Temple by Jesus.

Several years ago Bishop Spalding attempted to improve conditions and make life more tolerable for the working people at Garfield, that little hell of capitalism. He undertook to erect several institutions of a social and educational nature, but his well known advocacy of Socialism caused the all-powerful trust to nip this enterprise in the bud. Comrade Spalding's courageous fight in behalf of the Garfield workers and his fearless denunciation of the corporation and its hirelings locally and nationally is memorable.

Less than a year ago Comrade Spalding responded to a request and delivered an address at the headquarters of the Socialist local in Salt Lake on the subject of "The Fallacies of Syndicalism." His speech was a masterful defense of constructive Socialism as opposed to destructive anarchism. In the audience was a large and very combative element of syndicalists. They subjected the Bishop to every species of insult, jeering at his belief in God and blatantly questioning the honesty of his motives. They even asked him if he would dare to talk as he did in his own church. Comrade Spalding was hurt by this unjust and brutal attack, but he never showed his resentment nor complained, and when the Socialists again asked him to return and again face the same element he did not hesitate.

These incidents are only a few of countless incidents and deeds of one of America's greatest and best and most useful citizens in a life that was wholly lofty, pure and serviceable. The Tooele Socialists will remember with gratitude how this good Bishop has answered every call for help and in what a masterful manner he has driven home the redeeming truth of Socialism. The Salt Lake Comrades will remember with love how year after year he has responded to every call for service and financial assistance and how frankly and sincerely on every occasion he has advocated the cause of the working people and boldly declared in the face of a hostile society the fundamental facts of the class struggle. The Salt Lake Federation of Labor and the Utah State Federation of Labor will also remember with appreciation how this great and self-sacrificing man has fought valiantly for the cause of labor on every occasion.

Bishop Spalding's last act of love and service for the working class was his recent special Labor Day services in St. Paul's church. This meeting strikingly illustrated the fact that Comrade Spalding's great service for the workers was at last being appreciated. Following a special invitation to organized labor, the church was packed to the doors. The speech was a bugle call to the workers to the cause of emancipation. In that audience were many representatives of the wealthy and of the employing class, but the Bishop did not trim his speech or modify its severity one whit. His absolute sincerity and courage, nevertheless, won the majority of that class into warm sympathy and appreciation of his remarks. He was engaged in preparing a literary work on "Universal Peace" when he was killed.

It is sad to contemplate that after his long unselfish service for the workers and just as he was beginning to win their general appreciation and get a hearing from them, just as he was preparing to reap the harvest of years of noble toil, he was suddenly and cruelly cut off. It is in general keeping with the heartless irony of things that the largest audience of workers that Bishop Spalding ever drew was the unprecedented crowd of working people that thronged St. Mark's church last Sunday to behold him in death. Literally thousands of working people thronged the church all day where he lay in state. How much better it would have been had they come thus to hear the wonderful message from his living lips. But it was always thus with the workers; they crucify their Saviors in life and deify them in death. But let us rejoice and take heart that they have even done this for the great and good Bishop Spalding. Their wholesome appreciation of him in death is the best possible evidence that his glorious life's work has at last begun to bear fruit and that the oppressed of earth whom he loved so dearly will yet arise and achieve the noble social vision that was his inspiration and his life.

Personally, I never spoke to Bishop Spalding, nor was in his presence without having carried away with me some of that great man's inspiration, singleness and purity of purpose, unselfishness, optimism and clearness of vision. No one could long be in his presence without pronouncing his soul pure white, his mind clear and far-seeing, and his heart the clean, glad, responsive heart of a boy. He was so simple, so unobtrusive, so democratic and above all so sincere that in spite of the fact that he courageously proclaimed himself a revolutionary Socialist uncompromisingly bent on the overthrow of the present system even his political opponents were forced to respect and love him.

I do not believe that there was a man in Utah that we could so ill afford to spare at this moment. I doubt if Utah has ever harbored a greater or better man than Bishop Spalding. As an illustration of his striking power and influence no less than six local Episocpalian ministers are Socialists and on every hand among his associates we hear the cry, "We must take up his work and carry it on."

It seems sad that this great man should have fallen a victim to the whims of a mere joy rider, a careless and thoughtless girl of eighteen, whom authentic evidence shows was driving her auto contrary to law and ordinary consideration at a speed of not less than fifty miles an hour.

SOCIALISM INTERPRETS GOD'S TEACHINGS

"We are certainly compelled to acknowledge that the philosophy of Socialism, which contemplates the reorganization of society on the basis of equality, justice and fraternity, is a true interpretation of the teachings as well as the spirit of Jesus, who recognized none of those inequalities of life which are founded upon the accidents of birth, blood, wealth, and privilege," declared Rev. Robert Woods Van Kirk, of West Newton, Mass., at the Kalamazoo College summer school in his lecture upon "Socialism as an Interpretation of Christianity."

"The Socialist philosophy is based upon the proposition that all men are brothers. Here it occupies common ground with Christianity. Jesus taught universal brotherhood, and the church has always held it as one of its cardinal doctrines. But Socialism maintains that the church has advocated the doctrine only in an academic way, while at the same time she has winked at oppression, recognized rank, practiced favoritism, encouraged competition and discriminated against poverty, all of which is contrary to the true spirit of fraternity.

"The Socialist is seeking to control the natural advantages which some men have over others so as to put them on a plane of substantial equality is simply inculcating the Christian law of self-sacrifice and proving that 'the cosmic process exists purely for moral ends.'"

Although not professing Socialism himself, Rev. Van Kirk has given the matter deep study, and is well informed upon it. The definition of Socialism, which he gave in opening his lecture was as follows: "Socialism is a theory of social reconstruction which proposes to transfer capital from private to collective ownership, as a necessary measure to insure to every person his natural rights in a co-operative commonwealth."—The Globe Trotter.

A SOCIALIST'S DREAM OF THE LAND OF THE SOON-TO-BE

By Myrtle Hoffman

Had I the magic of a mighty master of word painting, I would paint for you a magnificent landscape; a scene in the land-of-the-soon-to-be.

I would paint a home where love rules supreme, contentment nestles cosily in serene repose, and joy is the morning song.

I would picture a country where no congress shall convene, no legislature, or court shall hold session, except for the sole purpose that God sits upon his throne, namely: to administer justice to all.

In this land nothing shall be manufactured or produced, except for the same reason that God created the world, namely, for the good of all humanity.

No physician shall practice in this new country, except he consecrate himself and all his profession has taught him, to the blotting out—the permanent elimination—of all the ills which now afflict the human race.

The lawyer will have become the blessed peace maker.

Each shall give his best, and receive only the best in return.

We shall have the truth which shall make us free, knowledge and understanding which shall make us loyal, beauty and harmony which shall make us perfect, love of purity, faith in humanity—all these will steal monotony from the mechanism of existence, and will find expression in the perfection of the race.

For this is indeed the "promised land," the land of which we heard while yet we camped in the wilderness of ignorance and superstition. The land we now view from the lofty heights of reason.

Consider the energy stored within the egg's shell; this energy demands expression, and lo! Nature gives us the bird on the wing.

Life is ever struggling for a higher form of existence. Take for instance life as manifested in the ugly caterpillar. It is at once repulsive and inspiring, for although it crawls in the dust today, tomorrow it will have become the beautiful butterfly, that so gracefully flits from flower to flower.

So, we, too, are come out of a shell to live on a higher plane of action. The soul is demanding better existing conditions.

Humanity must have the flowers—it has outgrown the mire. We are ready to move into this new country, and—we are even now blazing the trail.

COMRADE JESUS

Thanks to Saint Matthew, who had been
At mass-meetings in Palestine,
We know whose side was spoken for
When Comrade Jesus had the floor.

"Where sore they toil and hard they lie,
Among the great unwashed, dwell I.
The tramp, the convict, I am he;
Cold-shoulder him, cold-shoulder me."

By Dives' door, with thoughtful eye,
He did to-morrow prophesy:—
"The Kingdom's gate is low and small;
The rich can scarce wedge through at all."

"A dangerous man," said Caiaphas;
"An ignorant demagogue, alas,
Friend of low women, it is he
Slanders the upright Pharisee."

For law and order, it was plain,
For holy Church, he must be slain.
The troops were there to awe the crowd,
And violence was not allowed.

Their foolish force with force to foil,
His strong, clean hands he would not soil.
He saw their childishness quite plain
Between the lightnings of his pain.

Between the twilight of his end
He made his fellow-felon friend;
With swollen tongue and blinding eyes,
Invited him to Paradise.

Ah, let no Local him refuse;
Comrade Jesus hath paid his dues.
Whatever other be debarred,
Comrade Jesus hath his red card.

—Sarah N. Cleghorn in The Masses.

The Bishop's Pleadings for Socia

Selected by Right Rev. Paul Jones, Bi

The letters and extracts printed below form an absolutely unique huma document. They tell how a Bishop of the Church became an ardent Socialis and how he fought earnestly for that cause. They tell this in the most intim and personal way, by extracts from his own correspondence, gathered and fo warded to The Christian Socialist by Right Reverend Paul Jones, selected Bish-op of Utah in succession to Bishop Spalding.

Every form of argument is met and answered in these letters. They sho how he pleaded with fellow-bishops, fellow-clergy, influential rich men and out-siders, each on his own ground, on behalf of the working-class revolution. The disclose a deep love and reverence for the Church, and at the same time sh

Opportunity for Clergy

Nov. 19, 1913.

It is a great help to feel that you are in sympathy with the movement away from economic exploitation toward justice and co-operation. I am sure the change is coming and I feel that we clergymen of the church have a great opportunity to not only preach the truth, but do it so lovingly and winningly that men of all classes will be convinced.

Educating the Church

Nov. 30, 1913.

Testimony like yours is just what is needed to make the church realize the real meaning of the present competitive system of industry, and the way it bears upon the vast majority of mankind. I believe that you and I are absolutely right in sticking to the church. There can be no doubt that the church is committed to the present system, because the majority of her members and supporters believe in the present system. And yet the church is slowly being educated, and it is our business to hasten the education. This we can do better from within than we possibly can from without.

To a Reporter

"In the first place, you have made me realize as I didn't realize before, the unfairness with which reporters are treated in this competitive age. It is pretty hard to be patient with the stand-patter who thinks that whatever is is right. * * * The trouble is that men who work for salaries instead of wages, and with their brains instead of their hands, imagine that they belong to an economically superior class to the manual worker, and have no sympathy with him in his struggles for justice. Some time the truth of the fact of class will be generally recognized and then as men in the higher ranks of labor become class-conscious and add their influence to the Socialist movement, the world of labor will have a power it doesn't begin to have today, and more quickly come to its own. * * * Some of us believe in Socialism because we want a social reorganization which will make it easy for men to practice Christian living, and not intensely difficult."

False Views of Loyalty

Dec. 1, 1913.

The present profit system confuses terribly one's sense of loyalty. I think I told you what one of my women friends said to me in New York after the speech I made in the Cathedral. * * * She said: "When you accepted the position of the Bishop of Utah, you made Utah your chief obligation. You know that Utah needs money, and you know also that rich people will not give money to a man who makes speeches like the one you made, however true it may be. Your duty, therefore, as Bishop of Utah, requires you to give up making speeches on Social Service." Now, she was absolutely sincere in what she said, and fully realizing as I do that Utah needs money desperately if the men at work are to be supported and the institutions maintained, I feel confronted with the same confusion of loyalty, and yet, in my case, I simply must speak out what seems to me to be true. * * * The single tax on land, of course, would be an enormous step in the right direction, and yet I feel more and more strongly that since labor, as well as land, is a fundamental element in production, and a far more personal element, too, the rights of labor to just returns for what labor produces must be recognized first of all.

A Gentle Gibe at the Comrades

Jan. 19, 1914.

"I have been about forced to the conclusion that Socialists are a great deal fonder of hearing themselves talk than of hearing anybody else talk, of seeing themselves in print than in reading what other people print. That is not altogether condemnation. It means they are dead in earnest and absolutely sure of their faith, but it also means that a Socialist paper is a very doubtful financial venture."

Vote the Red Ticket

Feb. 23, 1914.

"In conclusion I'd like very much to ask you, can't you think about it yourself? We all of us out here are convinced that the class struggle is a fact and recognizing that fact that the present competitive system under capitalistic management is hopelessly unjust. What remedy have you got to propose except to vote the Socialist ticket and get as many others to vote it as you can?"

Socialism Ultimate Solution

March 7, 1914.

"I don't believe a man can honestly face the present condition of society without being profoundly discontented, and I believe a study of the fundamental contentions of Socialism will convince him that they point to the ultimate solution. It seems to me that Socialism is something like evolution. You remember in our seminary days when Huxley was the spokesman and he was whacking Gladstone and when the influence of Ingersoll as a destructive critic was still felt. The truths of organic evolution which are now generally accepted were stated in materialistic and even immoral terms. In the same way it seems to me the truth of social evolution is being today stated by the Huxleys and the Ingersolls in unchristian and even immoral terms. But the more I study the more convinced I am that these untrue religious and ethical conceptions represent no real part of Socialism, and I believe the time is coming when the values of the social and economic discoveries of Karl Marx will be accepted and utilized in the interests of a new and Christian social and economic system."

Challenge to the Church

March 9, 1914.

"Then, in the next place, I'd like to have someone point out in what respect today the Church is championing the cause of the industrial democracy. The laboring man is struggling for his rights by three methods of organization—the Trades Union movement, the I. W. W. movement, and the Socialist movement. With which one of these movements is the Church in sympathy? Or if the Church is not in sympathy with any of these movements, just how is it assisting the industrial democracy in its efforts at improvement?"

Likens Himself to Jeremiah

March 9, 1914.

"I have been wanting for a long time to reply to the invitation for me to get out of the Church as soon as I could. You may remember that you fired at me the Prophet Isaiah. May I ask you in reply to consider my obligation to follow the example of the Prophet Jeremiah. You will remember that the Prophet Jeremiah in spite of reason and expediency stuck with the poor old Jewish Church to the bitter end, even though at the last, against his earnest protest, they dragged him down to Egypt and murdered him there."

Trades Unions Not a Solution

March 11, 1914.

"It is because I don't feel that the Trades Union, which is really an organization for war, offers any plan for permanent peace that I am more attracted by the program of Socialism."

Class Struggle a Fact

March 23, 1914.

"If I thought the phrases 'class struggle,' 'class war,' 'class consciousness' meant a spirit I'd feel exactly as you feel, but after a good deal of study and observation both East and West I am convinced that they mean a fact, a simple economic fact. Under our present competitive system owners of capital who live by profits, interest, and rent, belong to an absolutely different class or group than the workers who live by wages. If interests, profit and rent are high, wages are low; if, on the other hand, wages can be forced down, at least profits and interest will increase. Having come to this conclusion I am sure you will understand that program which assumes that 'the interests of labor and capital are identical,' as Mr. Everett P. Wheeler, for example, has repeatedly urged, seem to me worse than futile. And then, in the second place, in regard to your definition of the Church as a 'divine institution, the nature and constitution of which were determined by our blessed Lord, and can't be changed by her members.' Again I am quite unable to understand how this bears upon the question of economic and social fact. Surely the divine constitution of the Church didn't enable her to discover or accept the facts of physical science—witness, for example, the cases of Galileo and Copernicus—and why should that divine constitution enable her to recognize the facts of social science?"

Discontent With the Church

March 27, 1914.

"The point I tried to make with reference to the discontent which the class conscious workman has with organized religion today, because he is convinced that it is capitalistically controlled, I believe has a little more to say for itself than you give it credit for. It's quite true that there are tens of thousands who stay away from Church 'who are not class conscious,' but there are, it seems to me, very few who constitute the masses, so called, who are not vaguely affected by the feeling which the Socialist alone is able to formulate."

Quotes Wilson on Mexicans

May 29, 1914.

"You may remember that I urged upon you the importance of realizing that the class war was a fact, not a spirit, and that the development of class-consciousness in the working class was the duty of the Church because it is the duty of the Church to help men recognize facts, and act on them. In your last letter you tell me that you believe the remedy for the class war, which you admit exists, lies 'not in emphasizing the fact but in minimizing it to the greatest extent possible.' In the Saturday Evening Post for May 23, if Mr. Samuel G. Blythe tells the truth, President Wilson spoke to him as follows: 'I challenge you to cite me an instance in all the history of the world where liberty was handed down from above! Liberty always is obtained by the forces working below, underneath, by the great movement of the people. That, leavened by the sense of wrong and oppression and injustice, by the ferment of human rights to be attained brings freedom.' That seems to me to be as fine and true a thing as I have known of President Wilson saying. But from my point of view, his weakness, and your weakness, too, consists in the fact that he recognized an oppressed economic class in old Mexico, but he will not recognize its existence in the United States of America. If the wage earner in the United States today is being exploited, as I believe and as you admit that you believe, the whole problem which confronts the Church is to remedy a state of affairs which leads logically and inevitably to such injustice. You assert in your letter that the best way to remove this injustice is to make the exploiting class a little kinder by various philanthropic and social service enterprises and to compel them to be more just by workmen's compensation laws, employers' liability acts, and so forth. On the other hand my feeling is that President Wilson's way is the only true way and the only brave way.

"It's the duty of the Church to help the working class feel more keenly 'the sense of wrong and oppression and injustice,' to give them in Christ's name the truth of the Incarnation with its justification of the right of every human life to all that it requires, and in that way, which I believe is the only way, 'to bring freedom.'

Urges Study of Marx

"I confess that I can't plead guilty to your charge that I failed to recognize the evolutionary character of society in the address that I made to the General Convention. On the contrary, although no one is more conscious of the weak way in which I put it than I am, I tried to plead with the Church to recognize the evolutionary character of society by studying men like Marx, who are the only ones that I know about who seem to have fully recognized the evolutionary character of society. Read over again the Communist Manifesto, and then realize that it was written back in 1848, and I honestly don't think again you will charge a Socialist with failing to recognize the evolutionary character of society."

Clash With a Georgia Bishop

"Will you let me illustrate what I mean by a reference to the last General Convention. Bishop Nelson, you no doubt remember, in speaking for the operatives in the cotton mills of the South, said that they needed most of all kindergartens, day nurseries, good schools, and so forth. He further said that the only way in which the Church could supply these needs was to ally itself with the capitalistic class, and promise in return for money given by that class to promote such educational and social service enterprises, as would increase industrial efficiency and promote law and order. I could hardly believe that I had rightly understood the Bishop of Georgia, and so I went to him in the House of Bishops to make sure. He assured me that I had made no mistake as to his meaning.

ism Revealed in Intimate Letters

op of Utah, Successor to Dr. Spalding

how severely he arraigned that institution for her pride, vain glory and hypocrisy and her uncharitableness. The last letter was written only a few days before his death; showing that up to the last the cause of the Revolution was dearest to his heart.

No non-Socialist minister, priest, bishop, or religious person can read these tender, manly, terribly logical and uncompromising letters and be unchanged. No Socialist can read them and not feel an outburst of love for the heroic Bishop who was killed. The best memorial to Bishop Spalding would be to have every American know and love these wonderful letters. Will you not see that everyone you know gets and reads them?

and that he stood by that program and asked me whether I didn't agree. I was forced to tell him that I most decidedly disagreed, that from my point of view as a Socialist **THE CHURCH WOULD BE MORE TRUE TO HER DUTY IF SHE COULD EDUCATE THE WAGE SLAVES OF THE COTTON BELT TO AN APPRECIATION OF WRONG AND OPPRESSION AND INJUSTICE, ANIMATE THEM WITH SUCH A PASSION TO ATTAIN THEIR HUMAN RIGHTS, THAT THEY WOULD BE UNITED IN ONE GREAT CLASS-CONSCIOUS ARMY AND GAIN THOSE RIGHTS EVEN THOUGH, IN THEIR STRUGGLE, THEY PARALYZED THE COTTON INDUSTRY AND DROVE INTO BANKRUPTCY EVERY ONE OF THE PRESENT EXPLOITERS OF THEIR LABOR.** Bishop Nelson could only say: 'That is looking at the matter in quite a different way.' It is, indeed, looking at it in quite a different way and it illustrates how totally different from your own point of view must be the point of view of one who accepts the Socialistic analysis of the industrial problem today, and for that matter every other day.

Church Must Accept Social Science

"Now, just one word more about the Church as a divine institution. I simply can't see the force of your logic. You say that because I admit that the Church's divine institution doesn't enable her to discover or explain the facts of physical science, or for that matter of social or political science, that therefore I ought to admit that she should not be criticized because she doesn't open her arms to any social or political philosophies. You must have misunderstood me, for I certainly never said that the Church ought not to accept the facts of science when they have been discovered. In the speech which I made in New York, I contended that it was the duty of the Church to accept the truth which the industrial democracy has discovered, that labor and not capital is at the basis of production. You and I both agree that it is the function of the Church to inspire men with holy zeal for the service of their fellow men in the spirit of the second great commandment."

Blindness of Social Service

"Indeed, in the same address which I gave in New York, I tried to make my meaning clear, using that very phrase 'holy zeal.' But of what possible use is zeal or enthusiasm unless it inspires men to act upon the basis of scientific fact? * * * I must confess that it seems to me that your effort to inspire people with a holy zeal to remedy the injustices and iniquities of our present competitive system of industry by depending upon making the exploiters of labor spend their money which labor really produced philanthropically is every bit as blind to scientific fact as trying to make the water run up hill would be."

How He Became a Socialist

June 25, 1914.

"I used to be a Republican, and then during the Free Silver days I became a Democrat. But when I went back to Pennsylvania in 1896 I came in touch for the first time with the labor movement and began to read Socialistic literature. The result is that I became more and more confirmed in my belief that Socialism is a careful scientific analysis of human society, and that the radical improvements we all long for can only come, as the Socialists say they must come, through the political action of the class-conscious workers of the nation.

Impatient With Old Parties

"When one once gets the Socialistic point of view, it's extremely hard for him to be patient with the old parties. They seem merely to be touching the surface of things and overlooking the real fundamental weaknesses in the social and economic structure of society. As I tried to point out in the speech you were kind enough to read, political democracy is a mere platitude; industry is the reality we want to aim at. Have you ever read Karl Marx' Communist Manifesto? Any Socialist will lend it to you, or you can buy it at any local for a few cents. It had more to do with making me a Socialist than anything else that I read. It's brutal and materialistic and non-religious—and no wonder; because its author had been kicked all over Europe by alleged Christian governments. But it seems to me all the same a masterful analysis of the real forces of society, and a demonstration that our national and economic salvation can only be accomplished through a working-class movement.

Condemns the I. W. W.

"In the Saturday Evening Post, I think for May 28, Woodrow Wilson was quoted as having said that no revolution for the human uplift had ever happened except from beneath. The Communist Manifesto was right, it seems to me, in contending that the workmen of the world should unite, having nothing to lose but their chains, and a world to save. Just now the Socialist party is seriously threatened by the I. W. W. or Syndicalist Movement. This group of thinkers believe in direct action rather than political action, and I belive they are absolutely wrong. The Syndicalist program does not seem to me to touch the problem of distribution, and that is really the serious problem."

Rockefeller Not Responsible

"I am not one and never have been one of the group who blame Mr. Rockefeller or any other individual for the unjust conditions of society today. Mr. Rockefeller, in my humble judgment, is not responsible. He is merely part of a system. Since the standard of classes in that system is Rockefeller and Morgan, and so forth, I want to get rid of that system. Of course the Father is opposed to that system. If the Son of God expresses the mind of the Father, and the 23rd chapter of St. Matthew is authentic, there are certain people who deserve severe denunciation, not because of their individual shortcomings but because in their individual and corporate capacity they prevent the coming of a just and loving organization of society."

Condemning an Apologist

June 28, 1914.

"I must disagree totally with the following sentence from your letter: 'The Christian religion doesn't teach the poor to demand or expect justice from their fellow men.' I believe that it does. So strongly do I feel that the redemption of society must come by the poor demanding and accepting justice that the Christian religion would seem to me to be hopelessly inadequate if it did omit such teaching. To illustrate what I mean may I quote President Wilson in the Saturday Evening Post of May 23, 1914: 'I challenge you to cite me an instance in all the history of the world where liberty was handed down from above! Liberty always is obtained by the forces working below, underneath, by the great movement of the people. That, leavened by the sense of wrong and oppression and injustice, by the ferment of human rights to be attained, brings freedom.' President Wilson was referring to the struggle of the Mexican peon to destroy a regime which reduced his class to economic slavery because it deprived them of the land.

"The American workman is also deprived of the land, for the great resources of the nation are owned by capitalistic interests, and paid wages which don't give to him the opportunities of freedom, is making his demands for economic justice, and just as truly, as I look at it, will the freedom from poverty and need come to this nation through the wage slave 'demanding and expecting justice from his fellow men.'"

Church Hymns Outrage Manhood

"This much I do know, after a good many years of fairly intimate acquaintance with the Labor Movement in the United States, that no workman who has in him a spark of manhood would ever dream of singing a hymn which in the most remote degree suggested 'that his poverty is the blessed will of God for him and can be transferred into a chariot to bear him into the very presence of God.' * * * As I tried to say in an address that I made at the social service meeting during the General Convention, the time has come when the Church must choose between being the almoner of the rich and the champion of the poor."

Charity Not Substitute for Justice

Aug. 24, 1914.

"In that letter you say, 'I would be reluctant to command the Church to cease from her works of charity.' I certainly agree with you. My only contention is that charity can never be a substitute for justice, and therefore that although while the poor are with us, we must do our duty by them, it must be done in the full recognition of the fact that the destruction of the causes of poverty is a much more important matter. Certainly we must not bid Christian men stop almsgiving, but even more certainly we must urge Christian men to do what they can to abolish a system which produces poverty and wretchedness.

Freedom From Above a Failure

"In regard to President Wilson's thoughts on history you argue that his contention that liberty and social progress always comes from beneath is refuted by the emancipation of the slaves in our Southern States. On the contrary, I can think of no better illustration of the truth of President Wilson's statement. The war, which was an illustration of help from above, left this country with even a greater race problem than that of chattel slavery.

"We are a long way from the solution of the race problem in the South, and yet I believe all thoughtful students of the problem are agreed that it nears its solution only as the Negroes themselves develop ideals of industry, justice, and race pride of the proper kind. Today under leaders like Booker Washington and Major Motten, the Negroes are making the only hopeful progress. In precisely the same way, it seems to me, the working class throughout the world must save themselves, and in saving themselves save society from injustice and sinful luxury.

"Therefore you will understand why I must feel that the Church can't be content with being merely the almoner of the rich; she must also become the champion of the poor in their struggle for economic freedom and a rightful share in the values their labor creates."

Ford's Plan Not a Solution

Sept. 9, 1914.

"I have read with a great deal of interest 'Through the Meshes,' and I return it to you with thanks. My feeling about such efforts is that they are only possible where profits are unusually great and that therefore they throw no real light upon the conditions of labor under the competitive system. All honor, of course, to the W. S. Tyler Co., to the Ford Automobile Co., and to others who are considering the rights of their workmen. But all the same such enterprises seem to me to be entirely opposed to the whole democratic ideal. They are examples of what W. H. Ghent, some time ago, called 'a benevolent feudalism,' I am, myself, a Democrat, and I want society organized so that labor shall receive its share, not as an act of philanthropy or condescending charity, but as an act of justice in the determining of which labor has as much voice as capital."

Complaining Hypocrites

Sept. 15, 1914.

"The protest against those of us who are Socialistic is really being made in the Church by men and women who have never really practiced their own doctrine of stewardship."

Why He Stayed in the Church

(This letter was written only four days before his death.)

Sept. 21, 1914.

"I expect all Churchmen who have any social outlook must often feel as you feel. I know I do. And yet I can't feel that I would be doing right if I took the step that you took, and left the Church. It seems to me my main job is to try to make the Church make her contribution, and I can do a lot more inside than I could outside. Besides that, I am a religious animal, and I propose to stay in the religious union. I don't want to be a religious scab unless the union puts me out"

Missing Link Couldn't Stay Missing

(From article on "Christian Socialism.")

Socialism is the name of a philosophy of history. It claims to be the result of social development, the inevitable culmination of social evolution. Accordingly the Socialist has no doubt of its ultimate success. The missing link might have wanted to remain a missing link. He may have become attached to his tail and hair and wanted to keep them, but whether he liked it or not, he had to become man. Forces of nature mightier than he drove him on. In the same way the Socialist feels that the abolition of competition, based on capitalist exploitation and the coming in of co-operation, based on the supremacy of the Democracy, is inevitable. To accept Socialism, therefore, is to be wise enough to see what is coming, to fall in with evolution and help it rather than to stand in the way and be—to say the least—unprepared for it.

CHILDREN IN BONDAGE

A Thrilling Book by Edwin Markham, Judge Lindsey, George Creel and Owen Lovejoy of Priceless Value.

Noble men and women whose hearts have been wrung and appalled by the widespread criminal horror of child-slavery in America have been for many years trying to make the Nation realize the inhuman cruelty and vast extent of this monstrous evil; but never have the **instructiveness, argument, pathos,** and **moral** and **literary power** of "Children in Bondage" been approached by any other book. The greater part of the volume (Chapters II-XI and XVI) is written by Edwin Markham; and, with all its startling facts of grief and terror, is a magnificent and stirring prose-poem, impressively revealing the miseries of the children and the certain curse which their blight is bringing in many direful ways upon the Nation, and calling in heroic, heart-melting tones for the manhood and womanhood of our country to rally for the rescue of these innocent, helpless victims of social ignorance and greed. Judge Ben Lindsey, "the boys' friend," and George Creel, noted magazine writer, wrote several chapters, and Owen Lovejoy, head of the National Child Labor Committee, wrote the introduction. The volume is published by Hearst's International Library Co., New York, and sells for $1.50 net. Postage 15 **cents extra.** (Order of the **Christian Socialist.**)

Chapter by chapter it tells the story with frightful statistics of the hideous "Sacrifice of Golden Boys and Girls"—a resume of the national evil; "The Crimson in Our Cotton"—an exposure of the cotton mills; "Little Slaves of the Lamp"—in the glass factories; "The Sweatshop Inferno"—the endless home labor of babes; "The Cost of Coal"—the heart rending story of the breaker boys; "The Grind Behind the Holidays"—the sickening child-travail of Christmastide; "The Smoke of Sacrifice"—children in the tobacco industry; "Spinners in the Dark"—the blood of children dyeing the beautiful silk; "The Blight on the Easter Lilies"—flowers bright with baby blood; "The Curse of the Canneries"—how children are dragged from North to South picking and canning berries and vegetables from spring till fall and then "shucking" and potting oysters and shrimps through the long winter months on the Gulf coast; "The Child in the Perils of the Streets"—showing the various trades by which children are enslaved, impoverished and utterly degenerated outside of factories; "Why Do Children Toil?"—giving searching and thought-provoking revelations as to causes; "The Cost in Vice, Crime and Disease"—what the Nation has to pay for its heartless sin against children; "The Great American Cancer"—the moral ruin of children and of the adults who tolerate their ruin, together with the terrible results of child slavery **certain to curse the future generations.** The last chapters are devoted to solutions of the child-labor problem: "Three Great Child-saving Agencies"—the National Child Labor Committee, 105 E. 22nd street, New York; The National Consumers' League, 106 E. 19th street, New York, and the International Child Welfare League, 23 W. 44th street, New York; "A Gallant Defense in Congress"—the speech of Senator Albert J. Beveridge of Indiana in behalf of his bill to reduce child labor; "Curing Symptomatic Evils," and "Uprooting Causes." This list of titles suggests the interesting and comprehensive manner of treatment followed by the authors.

The book is so matchlessly rich in materials with which every lover of humanity and every student of social progress imperatively need to be familiar, so strikingly beautiful in expression and compelling in appeal that we must urge to the utmost each one of our readers who can possibly afford it to secure a copy, saturate themselves with it, and loan it, or sell it to others. Because of its peerless style and spirit, the book is fascinating and delightful to read in spite of the overwhelming sadness which settles on the heart in view of the terrible revelations presented until this sadness takes fire in towering indignation against the blighting of childhood and forms a steel-strong purpose to fight this most inhuman of all crimes to its death. Surely, if ministers, church laymen, and all others whose hearts are tender towards little children and filled with desire for justice would read this book **they could no longer keep quiet.** They would have to cry out against the system which exploits millions of babes for profit. To say that this book is fully worthy of its distinguished authors and of its great and supremely vital subject should be enough to awaken in every thoughtful human being an intense desire to read it. That this book will ever be surpassed as a revelation of child-slavery in America and as a convincing argument and appeal in behalf of the children is quite unlikely. It will remain the classic in this line. Therefore add it to your collection of books at once, speedily store its contents in your heart, and urge upon others the necessity of familiarizing themselves with it.

A book like this should precipitate the social revolution.—E. E. C.

PREACHERS AND TEACHERS FUND

If the men of God who on each Sunday stand in their pulpits and preach the Word only had the vision of the Socialist Movement; if they could only realize that this is the way of the Lord, what potency their preaching would take on.

If the teachers in our public schools only had this vision! What a power they would wield over the destinies of the future men and women who come under their care!

The way to secure the future for the co-operative commonwealth is to reach those who are preaching and teaching. The children of today are the men and women of tomorrow. Let us, therefore, bend every energy to convert the preachers and teachers to Socialism. This will make the outcome of tomorrow sure.

We want at least one earnest and energetic comrade in each community to collect money for this fund from the comrades and their friends in order that a systematic campaign may be carried on and every preacher and teacher in each township, village, town or ward may be reached.

The following comrades have sent money for the Preachers' and Teachers' Fund since last report:

Julia Eldred, Washington	$ 1.00
Roby C. Day, Virginia	1.00
A comrade, Massachusetts	10.00
W. C. Francis, Texas	5.00
Mrs. T. H. Malone, New Mexico	.25
S. E. Page, Pennsylvania	10.00
H. L. Gurley, Texas	.50
Mrs. O. E. Spears, Florida	2.00
	29.75
Previously reported	42.51
Total received	$72.26

PUBLICITY THAT HELPS

The Evening Capital, of Annapolis, Md., reprints on the front page of its issue of October 2 the leading article of the October number of The Christian Socialist. It is prefaced by this brief introduction:

> "The October Number of The Christian Socialist, Chicago, is called the War Number. Its first page is attractively designed with a cut of the Great Seal of the United States, flanked by panels of bold headline, reading thus: 'The President Calls a Nation to Prayer.' 'How Shall Plea for Peace be Answered.' Then follow, in double panel, the Preamble and Proclamation of President Wilson. With respectful comment the Christian Socialist thus speaks."

Then the paper quotes almost in its entirety the article in question.

This kind of propaganda is valuable. In almost every town or county there is an editor who will give space, if not for an entire article from The Christian Socialist, at least for a letter referring to it. Comrades everywhere can get their home journals to mention the name and place of publication of this paper, and perhaps to quote it. This brings to many people the news that there is a Christian Socialist movement, represented by a paper of its own. Many who cannot afford to have the paper sent regularly to their friends can at least spare the time to send clippings or letters to the newspapers. Advertising helps the Socialist cause as well as this paper. Friends, help us along in this way. Let the readers of your home paper know about us!

Most of our novelists and socioligists talk about the poor man as if he were an octopus or an alligator.—G. K. Chesterton.

CHRISTIANITY AND KARL MARX

Rev. George Raymond Cady, Clinton, Iowa.

The fact that Marx has not the faith in God that many of us profess should not condemn his economic and social teachings, which must stand or fall of themselves. If they be true they will live, and let all beware lest any be found warring against the truth.

Abraham Lincoln is almost revered in our Christian churches today, many pastors in our country giving a Sunday service annually to the memory of the great commoner, and yet he was not an orthodox Christian, he was a member of no church, and was at times moved to mirth by some of the current religious teachings of his day. It is said that nearly every minister in his home city refused to support him when he was a candidate for the presidency in 1860.

We know today that he was a valiant soldier in the cause of the oppressed, a wise-minded statesman devoted to the welfare of all the people, a searcher after relief for those who were in need. Lincoln will ever be remembered for his great contribution to the economic and social welfare of his country, and so we call him in the largest sense of the word a Christian.

If the economic and social principles of Karl Marx can be applied for the healing of the nations, if his program declares good tidings unto the meek and binds up the broken-hearted, if his teachings proclaim liberty from a slavery that is galling and spirit-breaking, and throws wide the prison doors to those who today have no opportunity, then let us say that he is a co-laborer with the prophets of the Most High, an anointed servant of the common good.

CHRISTENTUM UND SOZIALISMUS

(Christianity and Socialism.)

An eleven-page pamphlet setting forth the teachings of international Socialism from the standpoint of the Christian religion in the German language. Just the thing to distribute among German church people, who will be more readily appealed to by literature in their native tongue, and who are usually prejudiced against Socialism on account of the anti-religious attitude of most of the German Socialist press and literature. Price 5c apiece; 25c a dozen; $1 a hundred, prepaid; or $5 a thousand by express not prepaid.

Send orders to J. G. Evert, Hillsboro. Kans.

DYNAMITE BOMBS

A Bundle of Papers to Jar People Loose

Ten different issues of the **Christian Socialist,** excellent, stirring papers, sent in a single bundle to one address for **TEN CENTS.** **A big bargain and a mighty bombshell all in one.** Put one of these bombs in every home of your town or ward. Send one to your distant friends. It is time to wake them up.

BEST PROPAGANDA BOOK

Vail's latest book, "Socialism, Militant and Triumphant," is unsurpassed, if not unequalled at the price, 50c in cloth, 25c in paper binding. Beautifully printed and bound. Excellent for class study or for handing to a friend. Order of the **Christian Socialist,** 5457 Drexel Avenue, Chicago.

FIVE MONTHS FOR TEN CENTS

This campaign must be made memorable on account of the greatly increased Socialist vote. To help you make it so, we will furnish five months subs at ten cents. The next five issues will be **live wires.** Please connect the people with them. Almost anyone will pay ten cents for a campaign sub to the **Christian Socialist.** Try hard to get up a great club of from ten to a hundred. Do not forget the preachers and teachers. Hit as many of them as you can with these short term subs. For people in Chicago and all foreign countries, 15c.

MOYER'S SONGS OF SOCIALISM, 128 pages of words and music, superior to all other Socialist song books. 20c each (paper cover), $1.75 per dozen. Order of the Christian Socialist, 5457 Drexel Avenue, Chicago.

It is a pleasure to see Jesus coming from the city of Churches—Jerusalem—to the city of work—Capernaum.—H. D. W. English.

MOSES AND MARX

The September number of the Christian Socialist containing "Moses and Marx" should be put into the hands of every preacher, teacher and Christian layman in the United States and Canada. It should be systematically distributed at every church door in Christendom or from house to house everywhere. EVERY SOCIALIST PARTY MEMBER ALSO SHOULD READ THIS ARTICLE. Give it to them.

If you have not the time to do this yourself, employ some one else to do this necessary work now, or send us the money and we will mail a copy direct to every name you may furnish us.

Bundle Rates—One cent per copy for ten or more; $4.50 for 500 copies; $8.00 per thousand.

HARVEY P. MOYER.

The Live Ones

By Mrs. Ella Carr

Another month has slipped away, and oh, how quickly! Has it been spent looking after your own affairs, with no thought of the present world-agony? Do you not realize that you have your little niche to fill, your part to play in this great drama of the Social Revolution now on? God and Humanity are looking to see you perform your part well. If you are a Christian as well as a Socialist (and you cannot be a good Christian without being a Socialist) your responsibility is all the greater. From your higher developed soul more is expected. There is no salvation for your soul unless you devote yourself to your brother man as best you know, as well as professing to love God with all your heart.

What the Comrades are Doing

We are glad to report the following:

"The ten dollars which I am sending is to help some in the further circulation of your great and priceless paper, the **Christian Socialist**. I would like this contribution used exclusively in sending your paper to ministers of the Gospel, such as you may deem advisable to send it to."

L. E. Page, Pennsylvania.

* * *

"Find $5.00 enclosed for twenty yearly subscriptions. I was somewhat surprised when you announced making the **Christian Socialist** a monthly. It seemed to be a long time coming semi-monthly; for I think it is one of the papers we should have in our movement. I hope it will not have to die, as many of our Socialist papers have, from not getting support. I am sending these few subs hoping for its success and the growth of our movement."

Robert Peeples, Pennsylvania.

* * *

Comrade Andrew Pete of Oregon sent $4.70 for a big list of five months subs.

Comrade Geo. C. Godfrey, of Louisiana, sent 20 five-months subs and says he will try to secure 100 regular subs before January 1st. Why are there not hundreds more like him making the same earnest efforts? You have an excellent paper at a very low price. If you workers do not do your part our effort will be in vain. We MUST WORK TOGETHER. Will you?

* * *

A Bishop's Testimony

"I received the two copies of The Christian Socialist which you sent me and read them with much interest. The article on "Moses and Marx" was especially good. "The Place of the Skull" is very cleverly written, also the article "Shaking of the Thrones."

Rt. Rev. Joseph S. Johnston,
Episcopal Bishop of West Texas.

* * *

A College Professor

A college professor in the south sent for seventy-nine subs to the **Christian Socialist** for the members of his class, which has been formed by the College Y. M. C. A. to study "The Social Significance of the Teachings of Jesus." This loyal professor is a Socialist, and has a great opportunity to convince this large class of the truth of the Social Gospel so strikingly taught in the Bible.

Ten Shares of Stock

David Randolph Melton, a Comrade eighty years of age living in Missouri, sent a draft recently for ten shares of stock. Comrade Melton has been loyal to this paper for years and had already invested in stock in the company.

* * *

"I want to tell you how much we enjoy the **Christian Socialist**. Mr. Carr's sermon on Moses and Marx was certainly fine. My husband was so taken with it he said he never read anything so good."

Mrs. Rose Williams, Indianapolis, Ind.

* * *

The War Number

The War Number is great! I shall try to place each paper where it will do the most good. Later I will send you a list of new subs and orders for books and pamphlets. **All my Christmas giving this year shall consist of Socialist books and literature.** This is my way of answering the President's appeal for prayer. Socialism is the lone foe of war. Yours for the cause,

Elnore Tate Guest, New York.

* * *

"After distributing Socialist literature for ten years or more, I am glad to say that the **Christian Socialist** is interesting a class of persons who heretofore condemned the Socialist Party and all that it advocated.

W. P. Flenner, Kansas.

* * *

A Comrade of Baltimore, Md., sent 20 yearly subs and writes, "The patrons I have obtained previously for your paper are delighted with it."

* * *

From a new convert to our cause who ordered 100 copies of the War Number:

It is great! Find one hundred names to send samples of your grand paper. You are doing a great work and I will try to help you all I can.

Ernest James Beutell, New Jersey.

* * *

This Comrade orders a bundle of the War Number and writes: If you keep up such sledge-hammer blows as are coming through the **Christian Socialist** these days, you will surely jar this capitalistic competitive system to its fall. Strength to your arms,

I. N. Fitzpatrick, Sask., Canada.

* * *

From all over the country, from ocean to ocean, and from Canada to the Gulf, have come orders for bundles of the War Number. The first edition was soon exhausted and the second edition is now ready for those who have not yet sent in their orders. Send for a big bundle to distribute at the close of church services. The war is not over, so this number is still very timely. If you haven't the money, collect some among the Comrades. They will be glad to contribute. DO IT NOW.

* * *

From the Women

Comrade Julia Eldred, of Washington, donated $1.50 where it would do the most good.

* * *

Olive E. Spear, of Florida, sent $2.00 for the paper to be sent to ministers. Emma F. Putnam of Washington, D. C., also sent $2.00 for subs.

* * *

Mrs. J. D. Myers, of Oregon, sent ten short term subs and says she would like to do much more for the "great, good paper."

* * *

Clara B. Wood, Secretary of the Woman's Committee of Lafayette, Colorado, sent 15 five-months subs.

* * *

"Renew my subscription to the best paper published. God bless the **Christian Socialist**. I do not want to miss one copy."

Mrs. J. Frazier, Oregon.

* * *

I want to mark this number well and send it out to many I know. This number is one of your best, and so fitting to the times.

H. J. Stuart, Idaho.

* * *

My Beloved Comrades:

The last issue of the **Christian Socialist** is grand, and contains some of the most powerful articles that I have ever read. An ex-minister says the first article in the War Number is the best he ever read.

J. A. Smith, Arkansas.

I Will Help You Get Ahead

I HAVE helped thousands of other men to attain success, and I will do it for you. If you are plodding along in a dull rut, if you are underpaid, if you are gnashing your teeth with an unfulfilled ambition to *get ahead*, to *do things*, to *be somebody*, I can surely and absolutely show you the way out, as thousands of others will gladly testify I have done for them. Will you put your case in my hands? Will you let me help you? I *can* positively help you to bigger, better things—to be the successful man you want to be. It costs nothing to read and learn for yourself. Do it — for your own sake.

President
American Correspondence School of Law.

LAW
Is YOUR Opportunity

The successful man is the legally trained man. I will help you because I will train you to go out and fight life's battles. I will bring a legal training to you—at your home—by mail—for a few cents a day. Think of it!

A few cents a day! What possibilities loom up before you! Man, man, do you realise what this means to you? A legal education means capital. It is the **very foundation** of success. The legally trained man wins. In business—in politics—in society he is the leader. Nothing trains a man to think so quickly—to reason so logically, to be systematic, forceful and dominant—as the law.

Judge Gary, head of the U. S. Steel Corporation, is an example of legal training in business. Joseph H. Defrees, President of the Chicago Association of Commerce, forged ahead as a business man because he knew law. President Woodrow Wilson, whose concise, logical method of thinking and talking has won the world's applause, trained his mind by the reading of law. Abraham Lincoln rose to undying fame from the study of law—at home, alone.

You, too, can rise to a position of power and prestige. You can become a leader in your chosen field. **A legal training** is the strongest preparation for business success, and it is the broadest, shortest road to fame and fortune.

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I have personally planned a way to make a thorough legal education possible for every man who will write me or send me the coupon below. Do not make any plans for your future until you know all about this new, remarkable, **special offer**. No other institution ever offered you, ever could offer you, the wonderful opportunity to commence **immediately** to get ahead, that I offer to you, so send the coupon today—before it is too late.

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The P. & A. News Company of Pittsburgh, Pa., wants ten more copies added to its regular monthly order.

* * *

Please send me 200 copies of the War Number of the **Christian Socialist.** I consider this a great number for propaganda among religious people, and shall use these for that purpose.

James Asdale, Pittsburgh, Pa.

* * *

I am delighted with the October issue of the **Christian Socialist.**

F. E. Jewell, Kentucky.

* * *

This is a great number. I wish every one had a copy of it.

E. C. Parks, Oklahoma.

* * *

Your War Number is a revelation.

John Hulsman, Washington.

* * *

Comrade T. J. Wildanger of California sent $8.55 for subs, copies and books.

ABRAHAM LINCOLN. By Rose Strunsky. The Macmillan Company, New York. Price $2.25 net.

"It is time," says the author of this newest life of the Rail-splitter, "that his name conjured up a truer picture than that of a tall, gaunt man, looking out into space; in his hand the Emancipation Proclamation, and at his feet newly freed and grateful slaves. He is not 'The Great Liberator' merely; he is part and parcel of his class, the small homesteader who claimed an equal opportunity in the virgin forests. As such he is not a hero, he is a people."

Her aim is to interpret Lincoln as an incarnation of the social forces of the day. His greatness consisted in his answering the call of the times, and in being the true expression of the victorious class of his day. The Civil War was a struggle between the large landholder of the slave states and the small landholder of the northwest. Lincoln himself was forced into emancipating the slaves against his own will. Time and again, when Northern generals emancipated the slaves in territories conquered by them, Lincoln reversed their orders. John C. Fremont, for instance, placed Missouri under martial law and declared all slaves of active enemies of the United States to be emancipated. Lincoln revoked the proclamation. General Hunter in South Carolina did the same thing, and Lincoln again revoked the order. Not until the logic of events forced him to it did Lincoln issue the Emancipation Proclamation.

The book is a convincing argument against the "Great Man" theory of history; although it detracts no whit from the greatness of Abraham Lincoln, the man.

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Not one cent to pay, either now or later—no obligation of any kind. Just your simple request will bring you this valuable illustrated book and beautifully colored anatomical charts by return mail—*without cost.* This offer is *strictly limited.* We reserve the right to withdraw it at any time without notice. *So don't wait a minute.* Send your acceptance *right away.*

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Write NOW for FREE Book and Charts. Don't wait to think it over. Get the facts—the real truth—learn what you can earn as a Doctor of Mechano-Therapy. The FREE illustrated book and the charts, etc. explain all. Send a letter RIGHT AWAY.

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WATCHES

It is time now to contemplate what you will give your beloved ones for a Christmas present, and nothing can be more appropriate than a good watch. I sell all kinds—from the smallest lady's watch, not bigger than a quarter, in solid gold case—only $6.50, to an 18-size Railroad watch, 21 jewels, and all the latest improvements usually sold for $35; my cut-price only $18 in nickel case, in 20-year gold filled case, $22. Yes, it surely stands railway inspection. Have 19 jewel, 16-size watches already as low as $6 in 20-year gold filled case, $9.50. And for your boy I have a serviceable watch (not the common clock watch with paper dial), with hard enamel dial and many improvements which other watches costing thrice as much do not have, and I sell them for only $2, and **give a sub-card for the Christian Socialist free with each watch.**

You say you have an old watch for your boy which needs only fixing up? Well, that's my specialty, and here I can save you still more money (and trouble also) than as on new watches, so send it to me, enclose $1, and if it needs no new parts, which are extra, I will return it in good order and pay return charges.

F. A. DERTINGER,
The Red Watch Maker, Meherrin, Va.

SIXTEEN SOCIALIST CAMPAIGN SONGS

The best in existence—with music, in a neat booklet. YOU NEED THEM BADLY IN YOUR LOCAL AND PUBLIC MEETINGS. It is impossible for any great movement to go right without suitable songs, and these are as cheap in price as they are excellent in quality. These booklets, each containing sixteen songs, are only 5c for a single copy; 50c per dozen; $3 per hundred. WHAT THEY ARE:

1. **Fraternity, Equality, Liberty**—A stirring, instructive Socialist Marching song by Harvey P. Moyer.
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6. **Arise! Brave Woman!** by Mrs. Nannie Parker. A splendid contribution to Socialism and Woman Suffrage.
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12. **We're Going to Win.** You'll feel like it, sure, when you have sung this song. Glorious with hope and triumph.
13. **Universal Good,** by Harvey P. Moyer. A lucky number. One of the sweetest, most beautiful and most delightful Socialist songs written.
14. **Victory in Our Day.** Whoop 'er up! Hurrah! We see it coming! Fall into line now, or you'll be too late to help before it is all over! That's how this song makes you feel. It's IMMENSE. Also by Moyer.
15. **Put on Sand,** by W. D. and Russell H. Wattles. Makes side-splitting cracks (your sides—their heads) at the capitalist, merchant, preacher, "pure and simple" union man and reformer. Makes people laugh and scratch their heads, too.
16. **Battle Hymn of the Republic,** by Julia Ward Howe. One of the most thrilling songs ever written, and even more appropriate to the social revolution than to chattel slavery agitation. Everybody sings it till the rafters quake.

THE CHRISTIAN SOCIALIST
5457 Drexel Avenue, Chicago, Ill.

FAKES IN AMERICAN JOURNALISM. By Max Sherover. Buffalo Publishing Company, Buffalo, N. Y. 10 cents.

Max Sherover, a graduate of the Rand School of Social Science in New York, has gathered together in this little booklet an interesting and highly amusing collection of the fakes of American newspaperdom. The "ethics of the press" are simply "sell the paper." Any story which will spread the circulation is "news," to most of American periodicals. Sherover draws from the well-known fact of the coloring of labor news against the working-class interest by the capitalist press, a strong moral for the necessity of a press owned by the workers to uphold their own cause.

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and many other things of interest to Socialists and students—too many to mention.

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The Christian Socialist FELLOWSHIP

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5457 Drexel Avenue, Chicago, Ill.

GENERAL TREASURER
PROF. EDWIN MARKHAM,
West New Brighton, New York.

GENERAL SECRETARY FOR COLORED RACE
REV. GEO. W. SLATER
Clinton, Iowa

GENERAL EXECUTIVE COMMITTEE
of Twenty-five.

NEW CENTER AT CLEVELAND

The General Secretary delivered five lectures at Cleveland, Ohio, October 1-5, four in three different churches and one before the Congregationalist Preachers' Association. Some of the preachers expressed themselves as favorable to the Socialist movement, and appeared deeply impressed. A visiting minister returned home and informed the comrades of his city that Comrade Carr could preach Socialism in his church whenever they secured his services. Certain preachers and laymen who attended the night lectures were also much impressed and subscribed for the **Christian Socialist.**

A Center of the C. S. F. was organized with seven members. Dr. A. F. Green, a long-time supporter of the **Christian Socialist,** is president. Martin Macha, an active church worker, is secretary, and Charles Macha is treasurer.

The first meeting of the new Center after organization was held at the home of Dr. Green, Sunday afternoon, October 11. All members were present except one, and some visitors. The Instruction Leaflet was carefully discussed; it was decided to send postcards to all present and former subscribers of this paper, urging them to attend and join the C. S. F., and a plan was adopted to canvass the churches of a certain district and send the C. S. to their ministers. This is an excellent start; and by these earnest efforts the comrades will soon learn how to reach the churches most effectively with Socialist speeches and literature.

* * * * *

NEW CENTER AT FALLON, NEVADA

Rev. E. L. Spaulding is president of the new C. S. F. Center at Fallon, Nev.; F. M. Murchison is secretary, and C. H. Hancock, Spence Peeler and Carl B. Smith are members of the Executive Committee. There are thirteen members in all—an encouraging start; and the report indicates effective activity for Socialism among religious people at Fallon.

* * *

MEMPHIS CENTER GROWING

Rev. J. O. Davison, president, writes that the C. S. F. Center at Memphis is growing rapidly and working well. The September meeting (the last held when he reported) was the largest yet and full of interesting discussion, led by Comrade Davison, on "Socialism and War." Comrade Davison is the Socialist candidate for Congress and is quite active in the campaign.

The Memphis Center sent strong resolutions concerning the present world war to the National Government of the U. S. and received an encouraging reply.

* * *

TORONTO CENTER BUSY AND GROWING

James M. Conner, Secretary of the Toronto C. S. F., reports that Comrades there are visiting the clergymen of the city to talk Socialism with them, distribute literature among them, and find their attitude towards Socialism, with the result that new members to the Center have been received and more subscribers to the **Christian Socialist** have been obtained. This kind of work is of tremendous importance. Every Center should make a canvass of the ministers and other hopeful people in the manner outlined above.

Comrade Conner further states that Mr. I. Bambridge of the Social Democratic Party gave a masterful and delightful address on "Socialism and Art" under the auspices of the C. S. F. At the next meeting Mr. Joseph Marks, Editor of the Industrial Banner, gave an able address on "Socialism and Trade Unions," and that J. MacFarlane, Treasurer of the Center, debated the question of Woman Suffrage against A. B. Farmer, the Liberal candidate, at the Westmoreland Methodist Church. Comrade MacFarlane also addressed the Center on the subject, "Will Socialism Bring Us Back to Savagery"? An interesting discussion followed in which M. D. Armstrong, organizer of the S. D. P., Mrs. Prenter of the Woman's Franchise League, and others, took part. Mrs. Prenter addressed the next meeting on "Woman's Position in the Socialist Movement." These are suggestive subjects helpful to Center comrades building programs elsewhere,

About twelve names are reported for a new branch of the C. S. F. Center in the eastern part of the city.

* * *

THE CHICAGO FELLOWSHIP

The Chicago C. S. F. held its regular monthly meetings during the summer.

The August meeting was an Anti-War Demonstration and was one of the best attended we have had. The principal address was given by Rev. Irwin St. John Tucker, Managing Editor of the **Christian Socialist.** It was able, interesting and well received.

At the September meeting Rev. J. H. Chandler, former Secretary of the Federated Churches and a leading Congregational minister spoke on "The Church and the Present World Crisis." His audience listened attentively and were deeply impressed

On Labor Day, Sunday, Rev. Edward Ellis Carr, General Secretary of the Christian Socialist Fellowship, spoke at the regular Sunday evening service hour in the Julia Gay Memorial M. E. Church, on "Religion and Revolution." His address was so favorably received that he was invited to speak the following Sunday evening. He then gave his lecture on "The Reign of the Working Class" and had a much larger audience than the preceding Sunday.

These lectures were arranged and advertised by Dr. C. F. Friend, one of the leading members of that church and also a member of the Fellowship. Dr. Friend deserves great credit for his persevering efforts in thoroughly advertising these meetings at his own expense. A good collection was taken the last evening which went into the Treasury of the Chicago Fellowship. The **Christian Socialist** was distributed at the close of these meetings.

Sunday evening, Sept. 27, Comrade Harvey P. Moyer, president of our Chicago Fellowship, gave an address before the Christian Endeavor Society of the Gross Park M. E. Church. Comrade Moyer is devoted to the cause and knows well how to give our message. The young people heard him with deep interest.

The Chicago Fellowship has recently mailed copies of the **Christian Socialist** to about 850 pastors of this city. Later it will send many of them letters requesting their churches for our Fellowship speakers.

New members are joining at almost every meeting and we have plans to do more real propaganda work than ever before.

* * *

SLATER'S TRIP TO ATLANTA

July 9-12 The Young People's Congress composed of delegates from the Sunday School and Allen Endeavor League Departments of the African M. E. Church was held in Atlanta, Ga. Knowing that this Congress would have in it the present and coming leaders of our church of over 600,000 members, and also largely of the race, I saw the advantage to the cause of Socialism to give them the message. Through the efforts of Comrades Rev. and Mrs. Carr, the Christian Socialist Fellowship of America and the Center of Chicago, my trip was financed.

Some of the leaders of the Congress being for many years friends and acquaintances of mine, I thought I could be successful in getting a hearing. But it was so long before I knew for certain that I could go that when I applied for a place on the program all the places were filled. However, I was promised a place if possible should I come. On my way I stopped in Chicago Sunday and spoke in two large colored churches, the Institutional, 3825 Dearborn St., and Quinn Chapel, 24th & Wabash Ave., on the subjects, "The Race Problem and Industrial Democracy." In the afternoon at the Wabash Ave. Y. M. C. A. on "The Three Great Jews": Moses, Jesus and Karl Marx. From the expressions and compliments we know that their minds were disabused of many erroneous conceptions of Socialism.

At Atlanta I spoke three times—in two churches and once before the Social Service School of Methods. While we accomplished good in the church meetings, I think the most good was done before the School of Methods as we then got the ear of the real students and leaders in sociological thought and work.

We tried to tell them what Socialism is and is not, also to show them that the chief cause of social evils with which the church has to deal is the exploitation of labor. In addition to our speeches we put out several thousand leaflets and **Christian Socialists,** besides selling a few of Thompson's "Christian Elements in the Socialist Movement."

On the return trip I spoke at Harvey, Ill., where I had once preached and also held a Socialist meeting. A number of colored people were present, a choir of colored people sang Socialist songs, and it was a fine meeting.

In Dubuque, Iowa, there were a number of colored people present. When the colored people in Dubuque were asked for the church for me to speak in they refused, but after my lecture that night they apologized to me saying that Socialism as I presented it was a fit subject for a church meeting. Also the Captain of the Salvation Army offered me the barracks for a week if I should return.

From my experience I believe that, as the leaders of the colored people are all working people and relatively poor, to reach them in these assemblies is an excellent way to propagate the doctrine of Socialism. More ought to be done among our people.

GEO. W. SLATER,
Secy. to the Colored Race for the C. S. F., 333 Harrison street, Clinton, Iowa.

D. S. Cameron writing from Dubuque declares that those who heard Comrade Slater were very much pleased. They want more Christian Socialist lectures.

* * * * *

WARD LECTURES TO 8,000

A series of encampments were held in Caddo County, Okla., closing Sept. 16. The largest gathering was at Carnegie where 8,000 people attended. It was the biggest gathering ever held in the history of the town, and made the Republicans and Democrats sit up and take notice. The principal speaker throughout the encampments was Wm. A. Ward of St. Louis. He gave a series of six lectures, speaking afternoon and night at each place. The lectures were so arranged as to give a course of instruction that completely covered the subject. Comrade Ward made good always and did great good in Cadde County.. He does not appeal to passion or prejudice and his lectures are free from abusive language. His work is clean and strong and won highest praise everywhere. At Carnegie he debated with a preacher and left the man nothing to stand on. It was an utter rout.

An interesting feature of the encampments was the singing of J. T. Guenette of Sulphur, Okla. Socialism in song pleased everybody.—L. E. Davis.

* * * * *

APPLICATION BLANK

From the Constitution:

ARTICLE II.—OBJECTS

Realizing that the social message of Jesus applied in an age of machine production means Socialism, we declare the object of our Fellowship to be:

To proclaim Socialism to churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy, and to hasten the reign of justice and brotherhood—the Kingdom of God on earth.

ARTICLE III.—MEMBERSHIP

Section 1.—Its members shall be active and associate.

Section 2.—Its active members shall consist of those who are both Christians and Socialists, who shall agree to the objects as stated in Article II, be duly elected, be governed by the constitution and by-laws.*

Section 3.—Its associate members shall be those who are in sympathy with the purposes of the Fellowship, and shall be duly elected. They shall have the privilege of a voice, but no vote.*

* *

Agreeing with the objects of the Christian Socialist Fellowship, I hereby apply for (active or associate) membership.

Name ....

Address ....

Occupation ....

Dues paid ....

Presented by ....

---

*Applicants for membership at large are requested to pay dues six months or a year in advance, if convenient. Dues 15 cents per month.

NEW BOOK BY RUSSELL

"Doing Us Good and Plenty."

Charles Edward Russell is probably the best known Socialist writer in America, and his new book "Doing Us Good and Plenty" will strike a popular chord. It is witty and convincing. 50c in cloth; 25c in paper. By special arrangement with the publishers we are able to offer you this book in cloth with the **Christian Socialist** one year for 60c; a copy of the paper binding and the C. S. one year for 40c. A bargain, truly.

A WARM ONE

I got hold of a sample copy of your war number, and consider the first page editorial the BEST I ever read for the same number of words in any thing I have ever read. I am enclosing 10c in stamps for extra copies of same (war) issue to use on socalled Christians with same article marked. And if that won't convert them they are candidates for hell sure. Awaiting the same for propaganda, I am, Yours fraternally,

O. M. Southworth,
Benton Harbor, Mich.

P. S.—That editorial ought to be put in leaflet form to insert in letters. Its great.

The War Number is only one cent per copy in bundles of ten or more, 500 copies for $4.50, or 1,000 copies for $8. There are only a few thousand left. Order soon.

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By REV. CHAS. H. VAIL

THE most comprehensive Socialist Propaganda book yet produced. It says nothing that should not be said; leaves nothing unsaid that should have been said. It is complete and perfectly rounded in the scope of its argument and rings true to the great fundamental principles of Scientific Socialism

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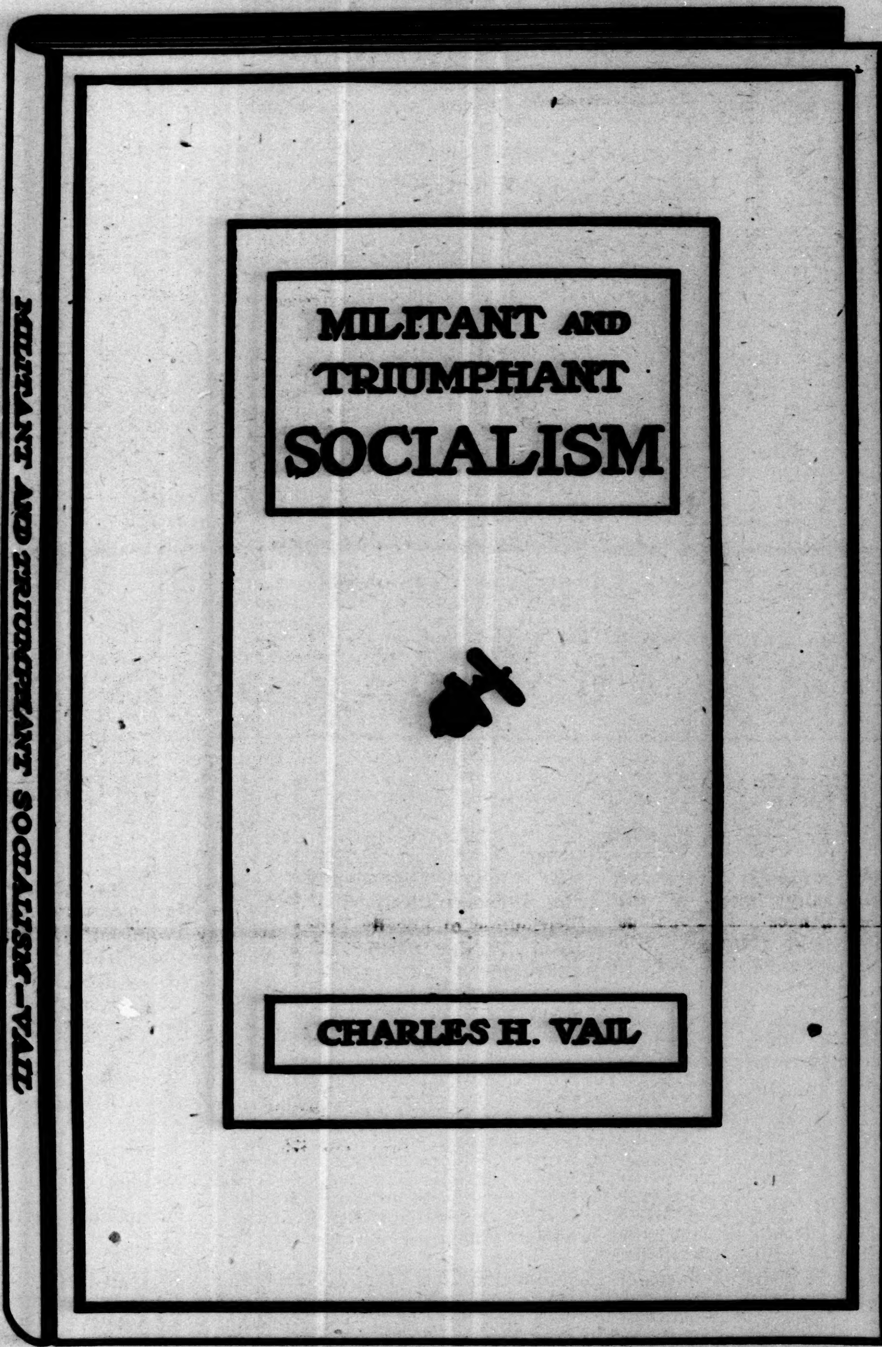
For twenty years has the Socialist movement waited for the book to be written that should fairly, concretely, warmly, scientifically, and in a revolutionary manner cover the whole range of the Socialist Philosophy. In these days of reforms and reformers, of quacks and nostrums, who should write the one book whose statements should be concise, whose facts should be dependable, whose logic should be sound, and who would dare to emphasize that there was a heart and soul in Socialism? This has all been done in "Militant and Triumphant Socialism."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CHARLES H. VAIL
MILITANT AND TRIUMPHANT SOCIALISM—VAIL

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It required twenty years for the author to write this book. He had to write other books first, and good ones, too, but in this one he "arrived."

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In order to help every loyal battler for Socialism to do the most effective campaigning this Fall, and in order to get a lot of social dynamite and hot shot which we have on hand hurled against the strongholds of capitalism, we will send **FREE** to the people whose names and addresses you give us, copies of the **Christian Socialist**, such as the "Inaugural Number" containing Rev. Irwin Tucker's article on "The Religion of a Socialist," "Competition or Christianity" by Dr. Thomas C. Hall, "Lincoln and the New Slavery" by Prof. Arthur W. Calhoun, "Billy Sunday—A Symptom of Decay" by Rev. Wm. A. Prosser, and other excellent things; or the "Intercollegiate Number" containing Rev. Irwin Tucker's splendid article on "St. Paul, the Revolutionist," "The Rising Tide of Red" by Caro Loyd, "Present Day Forces" by Jessie Wallace Hughan, Ph. D., and many excellent editorials and short items of interest. When these two numbers are exhausted, we will furnish other strong and convincing numbers which will win many to Socialism. The **FREE** copies may be had by any one on the following conditions:

How To Obtain Free Copies.

With every yearly subscription at 25c (until further notice) you may send us a list of 25 names and correct addresses of people picked by you as hopeful to which we will send free samples of the **Christian Socialist** as above. (Write names on separate sheet of paper.)

With every order for a bundle of 10 or more of our great special editions at one cent per copy, you may send us an equal number of names and addresses of hopeful people to whom we will send the free samples. (Write names on separate sheet of paper.)

The special editions which we have for sale at one cent per copy in bundles of ten or more; $4.50 for 500 copies and $8.00 for 1,000 copies, are: (1) The Hill Special; (2) The Episcopal Special; (3) The Business Special; (4) "Jesus and the Class Struggle," including "The Parable of the Talents"; (5) The Woman's Number, including "Breaking Up the Home;" (6) The Wilson Special or "Christianity in Overalls"; (7) the recent "Moses and Marx" Special, and (8) this October issue about Peace and War.

THIS IS THE BIGGEST FREE OFFER WE EVER MADE, OR CAN MAKE, and it will expire when the supply of papers on hand is used up. **Seize the Opportunity now and strike a great blow for Socialism in this campaign.**

PERSON ACQUITTED

Carl Person was acquitted of the charge of murder for the shooting of Tony Musser, a gunman hired by the Illinois Central Railroad. The trial, which was held in Lincoln, Ill., was marked by savage efforts on the part of the railroad's counsel to send Person to the gallows.

During the plea of the state's attorney, demanding that Person be hanged, Person sat directly beside him. Noticing that his adversary's glass of water was empty, Person took it and had it filled, at the moment that Attorney Herrick was shaking his finger in Person's face and shouting for his death. Herrick paused, drank the water, and resumed his demand. Person refilled the glass several times during Herrick's speech.

Nothing could more clearly demonstrate what bloodhounds capitalism makes of otherwise decent and honorable men. "Father, forgive them for they know not what they do."

ON THEIR OWN HEADS

J. J. Emerson, a spy and gunman hired by the Merchants, Manufacturers and Employers Association of Stockton, California, on Oct. 11, made affidavit that he had been hired by the M. M. & E. Association to plant dynamite under a building in Stockton and accuse heads of labor unions of having done it. Hans le Jeune, a sleuth formerly employed by the same associaiton, made a long affidavit detailing how he was hired to organize a band of assassins to slug and put out of business leaders of local unions at prices ranging from $5 to $75.

During the Lawrence strike it was proven that Woods, President of the American Woolen Company, had conspired to plant dynamite in the homes of strikebreakers and fasten the guilt on the unions. Woods was let off with a purely nominal fine.

These men are the anarchists. It is they who are guilty of the violence so often charged against the workers. It is they who are bringing down on their own heads the cataclysm of the Social Revolution.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF AUGUST 24, 1912,

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Average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above. (This information is required from daily newspapers only.)

EDWARD E. CARR,
Business Manager.

Sworn to and subscribed before me this 19th day of Sept., 1914.
HENRY L. STROCK,
(Seal.) NotaryPublic.
(My commission expires March 7, 1917.)

THANKSGIVING

Let us give thanks—

That we have not been drawn into the European war;

That this terrific breakdown of capitalist civilization has brought the day of the Co-operative Commonwealth closer to us;

That the class consciousness of the workers is increasing in intensity;

That churches everywhere are opening their pulpits to the Socialist message;

That such men as Franklin Spencer Spalding have lived and proclaimed among us the message of God;

That the foolishness of men cannot permanently hinder the sure working out of the purposes of God;

And that we are alive, to share in the work of redemption of mankind from the curse, by spreading the glad news of the means of deliverance through the overturning of thrones, and the erection of the Democracy of God.

Past Achievement

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Provisional Ambition

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SOCIAL AND INTELLECTUAL

RUSKIN COLLEGE—Four buildings up and Fifth begun. Commongood Society; Sunday School; Sunday Assembly; Christian Endeavor Society; Socialist Local of 40 members; Athletic Clubs for Basket Ball, Base Ball and Tennis.

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With Industrial Self-support for students on CO-OPERATIVE PLAN Ruskin College bids fair to be an EDUCATIONAL CENTER unrivaled in the South; and with its development an IDEAL COMMUNITY is certain.

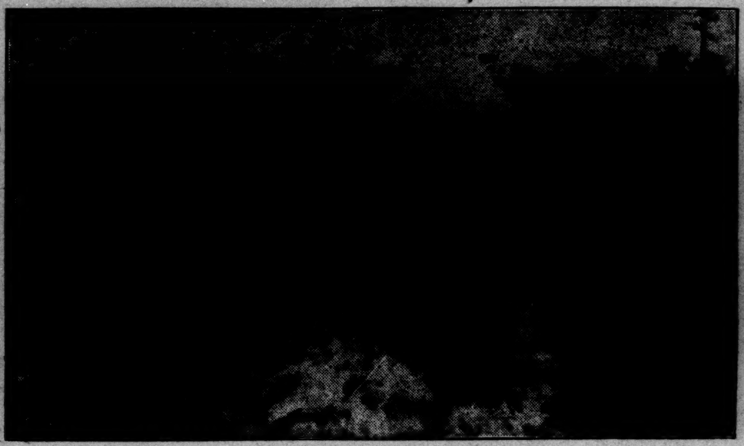
MORRIS PARK

PHYSICAL AND ECONOMIC

Owing to actual settlement of Morris Park being less than a year old, its Progress, Prosperity and Prospects are very Promising. A Passenger Station on the Seaboard Air Line established; Post Office installed; Store started; POULTRY FARM of forty acres developing as a model for POULTRY CENTER purposes, with several smaller Poultry Farms, all speak well for Morris Park's Progressive Pioneers. With practically the same plans for Development as in the Parent Colony of Ruskin, similar Results are expected within a similar Period of Progress.

SOCIAL AND INTELLECTUAL

Located near enough to an older sister town on the railroad where School Facilities and Social Organizations are already developed, Morris Park settlers are relieved of the responsibility for creating these necessities for themselves while giving their attention to Physical and Economic development; but later will develop these Advantages somewhat on the line in vogue at Ruskin.



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Farm Tracts, 5 and 10 acres, $15 to $50 per acre.

Town Lots, ⅓ acre, $50 to $250.

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